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THE EUCHARISTIC RENAISSANCE



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THE EUCHARISTIC
RENAISSANCE
OR
THE INTERNATIONAL
EUCHARISTIC CONGRESSES

BY
THOMAS M. SCHWERTNER, O.P.
Editor of The Rosary Magazine

New York
THE MACMILLAN COMPANY
1926

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Set up and electrotyped.
Published June, 1926.

Printed in the United States of America by
THE FERRIS PRINTING COMPANY, NEW YORK.

Revisores Ordinis:

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Imprimatur

PATRICK CARDINAL HAYES

✠ *Archbishop, New York.*

NEW YORK, May 13, 1926.

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FOREWORD

One of the most interesting phenomena of our day—which is self-centered and self-sufficient if it is anything at all—is the revival of interest in the glory and achievements of the Middle Ages. As a result of many and minute studies of that far-off period we are probably in a better position to understand its big currents than those who lived near them and were affected one way or another by their play and interplay. Not only have we the necessary background to see in their proper proportions the colossal characters who passed for good or ill across that spacious stage of time, but we have access to more and divers documents than the best scholar of that day could hope to possess.

Now it is just possible that this revival of interest in medieval times can stereotype into a cult than which there is nothing more baneful to a true conception of the offices, utilities and lessons of the serious study of history. An overweening attachment to the past can easily blind us to the advantages of the present. An exclusivist meditation on the bygone age's beauties can destroy our vision for the fine things we have within our own reach. Because men are inclined to idealize and because idealization is more apt to become a tyrannical prepossession with those who are allowed a certain latitude in the evocation of their favorite *milieu*, it is not to be wondered at that this love for the medieval period only too often becomes a kind of academic pastime, an arid hobby.

This is seen to good advantage in the contemporary International Eucharistic movement. That it, with the Council of Trent, the revelations of the Sacred Heart to St. Margaret Mary and what followed from them, th

apparition of Our Lady at Lourdes and the publication of the decrees on frequent and daily Communion, is one of the most important signs of Catholic life there will probably be none to gainsay. That in an incredibly short period of time these Congresses have entered into the devotional life of Catholics is plain to everyone. Whence comes it, then, that so far we have not had so much as an attempt to tell the wondrously moving story in the English language? It cannot be that English-speaking peoples are indifferent about them, since quite the opposite must be concluded from the numerous papers in that tongue presented to the various Congresses as also from the splendor and effects of the London, and in some respects the Montreal, gatherings. Even the forthcoming Chicago Congress has not evoked throughout America the literary interest the event as such deserves. And one need not wish to assume the dubious and dangerous role of a prophet to foretell that it will be many a day before we have in English a full, rounded account of this concerted act of Eucharistic piety.

These thoughts were very much to the fore in the author's mind in writing this book. That explains, too, the peculiar form into which it has been cast. It also makes plain why so large a space was given to a detailed account of the literary features marking these gatherings and making them of such great and abiding interest and value for the body Catholic. For the book, the author felt, had to have a frankly popular appeal inasmuch as it proposes to tell the story of a movement that grew out of the Catholic heart and will ever appeal puissantly to it. The average Catholic who knows little about the scholasticism of the mind has an inalienable right to be grounded in the scholasticism of the heart. And, surely, this is not the least achievement nor the most negligible possibility of this Eucharistic movement. If piety must

be informed by faith and if the methods in which abstract doctrines were presented by the accredited teachers of the fold to people who wanted to love Christ more were of prime importance, then such a story is not only interesting from an academic and pedagogical viewpoint, but more especially from the point of view of practical life and normal conduct. Hence, too, arose the need of indicating, if only by titles of sermons and papers, some of the topics discussed and studied at the sectional meetings.

Of course this is not meant to forestall any criticism of the contents of this book and the method of their presentation. The author feels that he has made it abundantly plain throughout these pages that some of the most consoling spiritual phenomena of our age are bound up inextricably with this movement. If catechetics have taken on a new life and appeal, if the frequent reception of the Sacraments has become the most striking as also the most promising spiritual practice of our day, if the social reign of Christ no longer sounds like some purely academic theme or impractical dream, then the history of the International Eucharistic Congresses will give a clue to the origin, and the impulse for the origin, of this better state of things. It is true to say then that in these pages we have the story of the interior life of the Church during the last few decades as far as any man, rushed with a multiplicity of other works of an engaging kind, could hope to present it rapidly, popularly and intelligently. And if "the beauty of the Queen's daughter is from within," the author is convinced that the graded account of these newer religious ideals will prove acceptable to the people. At all events, he has not failed to indicate briefly what badges of distinction the actors in the Congresses wore. For that reason alone the long lists of names will give a register of the outstanding Catholic pulpit orators and the leading Catholic apostles,

clerical and lay, of the last few generations. For, if the International Eucharistic Congress movement is the articulate cry of the Catholic heart for a Master whom it wanted to love better and serve more generously, then, by the same token it is a proof that the magisterial office of the official teachers of the Church's doctrines has not suffered any impairment or diminution, any criminal dying down of zeal nor reprehensible decay of learning.

The author has also added full accounts of the exterior solemnities of each gathering in the belief that the coming congresses can learn many valuable hints as to how to body forth the faith and piety of the faithful. It is a significant thing that these congresses coincide with two revivals which priests are familiar with and mean to promote. The liturgical renaissance of our day is a guarantee that now, since men have the "movie mind," the Church will educate the heart through the eye as she did in the medieval times when books were rare. The Catholic people has always delighted in the pageantry of the liturgy, but surely not since the Reformation more so than precisely in our own day. Can we not see in this liturgical revival a merciful condescension of the good Master toward His latest generation of children who have used the products of their inventive and mechanical ingenuity to weaken the serious and sustained discipline of their brains? And if the masses chafe under the necessity of thinking logically, then the Church insists more than ever that her leaders feed their intellects on the substantial bread of Aquinas. If the liturgical revival spells hopes of plenteous days for the people, then the Thomistic revival guarantees that the priesthood of Christ will continue "to guard wisdom." And Aquinas is at his best in his eighty-four marvelous questions on the Eucharist. The exterior story of these Congresses, therefore, should appeal to all those who believe in the

providential rise of the liturgical movement in our own day, as also in the necessity of being loyal to the teaching of the *Doctor Communis* whom Pius XI also called the *Doctor Eucharisticus*.

It is the author's pleasant duty to thank the spiritual children of Blessed Eymard for valuable help given him in the composition of this story. Without their rich Eucharistic library this book simply could not have been written.

New York City
April 14, 1926.

THOMAS M. SCHWERTNER, O.P.

THE EUCHARISTIC RENAISSANCE

CHAPTER I

THE EUCHARISTIC RENAISSANCE OF THE NINETEENTH CENTURY

The International Eucharistic Congresses are the most dramatic and emphatic proofs of the Eucharistic renaissance which characterized the nineteenth century and gave its devotional life a stamp all its own.

Every manifestation of devotion to the Blessed Sacrament during the nineteenth century up to the year 1860 can be rightfully looked upon as preparing the way more or less remotely for these great pageants of Faith, which most of the spiritual movements that have been set on foot since—especially the practice of frequent and daily Communion as the result of the decree of Pope Pius IX in the *Sacra Tridentina Synodus*, December 15, 1860, and the institution of the Feast of Jesus Christ, the Universal King, on December 11, 1925, by Pius XI—are directly traceable, at least in inspiration, to their influence. And no man can hope to mark what they have done in the way of a renewal of Faith and devotion in the hearts of the millions who have participated in them or, less fortunately, have heard in their own homes faint echoes of the vibrant joy they called forth.

Now, it stands to reason that we can never get a just idea of the importance, magnitude, picturesqueness and promise of these Eucharistic carnivals unless we state briefly how the stage was prepared for them. For, in all the greater spiritual works of the Catholic Church these congresses were not deliberately planned by men

a committee room or a conclave chamber, nor were they carried through to success by experts in the art of gathering and manipulating large crowds, even crowds of worshippers of the Hidden Lord. The entire history of this movement gives unmistakable proof that the idea was born in prayerful silence in chosen souls who felt, even though they could not prove it, that they were but interpreting the half-articulate longings of millions of devout worshippers for such a huge act of Faith; that tears and prayers were poured forth lavishly in secret before the good pleasure of the Eucharistic Lord in the matter was recognized in all its kindly meaning; that the Hand of the Master guided the humble beginnings along the obscure ways that are so much in keeping with all works that have reference to the worship and glory of the Hidden King—in a word, that divine Providence presided over the first faint attempts as over the last triumphant achievements of honoring the Master in an international way. It is the simple truth to say that no contemporary movement of like importance has been effected more quietly, more unobtrusively, with less reliance upon the resources of publicity and advertising by which our age sets so much store.

DECAY OF EUCHARISTIC DEVOTION AFTER THE REFORMATION

The so-called Reformation in the sixteenth century effected many things which those who believe in the authentic teachings of Jesus cannot be expected to approve. But the greatest revolution was experienced in the devotional world. This is quite natural if we keep in mind that the Church has always been solicitous about keeping the roots of every popular devotion deep in the soil of dogma. Only so long does she look upon them with untroubled eyes. Now, when the Reformers with sharp

shovels ruthlessly turned over the soil of dogma, we find that the luxuriant medieval growth of solid devotional practices was allowed to die when not actually uprooted and cast on the pile for the burning. Seeing the manner of life led by Luther, Henry VIII, Calvin and their followers, no one would expect them to retain these accepted and approved means by which the Church sought to keep the faithful in the company of Jesus. With the sacramental system of the Church explained away and discarded, devotions simply cannot exist, much less thrive. If the Real Presence is not admitted, all Eucharistic devotions must seem nothing else than childish attempts at religious theatricality, beautiful to behold, perhaps, but either playing no part, or a vicious part, in the religious formation of the people. Hence we find that the Reformers ran true to type when they directed their first blows at the sanctuary and everything pertaining to it. Not only were the altars stripped of the treasures which men had been glad to deposit there in loyal belief and worship, but the conduct of worship itself without display, without pageantry, without ritual, was insisted upon. And as if this high-handedness in proscribing the official liturgy of the Church were not sufficient, the private adoration of Christ was forbidden. This was the "worship in spirit and truth" which made the three centuries following the Reformation the bleakest in the history of the Christian era. For not only was man deprived of the right and satisfaction of joining in an act of corporate worship, but he was hindered in countless petty ways from paying court to the Master in private. Not only was the official worship of the Eucharist rendered impossible to him through the destruction of churches, the banishment or massacre of priests, but his private worship was taken from him by the suppression of processions—which fall in so easily and psy-

chologically with man's feelings in moments of happiness—and the destruction of confraternities with a Eucharistic aim.

As a consequence of this war on the Eucharist the other forms of Catholicism died an easy death. For there is no authentic devotion which does not eventually lead men to the Sacred Host, since It is the very Lord tabernacling amongst us. The shrines of Christendom disappeared, their resources going most frequently into the treasuries of the innovators; the objects of devotion which fixed men's eyes for a fleeting moment on spiritual things were decried as objects of superstition; pious customs were ridiculed out of existence when not stamped out in blood; the schools no longer rang to the story of Christ's loving condescension in remaining with us; art became frankly pagan; music sang the songs of Aphrodite; bells were silenced because they no longer carried a note of gladness to a people, the essence of whose religion consisted in Eucharistic worship and not primarily in listening to sermons. Man was thrown upon his own resources. As he had squandered the rich spiritual inheritance of the ages in a moment of religious abandon, it is easily understood why even the Reformers stood aghast at the fatal consequences of their work; why the world forgot how to laugh with childlike innocence; why revolution became chronic; why industrialism arose to teach men that this world was a decent enough place to live in if they but succeeded in enslaving their fellows to further their own ambitions.

THE RELIGIOUS CHANGE IN FRANCE

France must be given special attention in even the most summary story of Eucharistic devotion, since it is to her everlasting credit that she marched at the head of every movement that made for the greater glory of the

Hidden Lord. It was but natural, therefore, that the International Eucharistic Congresses should have had their origin in France and developed there to a hardy growth before setting out for the conquest of the world.

Now, it is worthy of note that Protestantism found scant welcome in the land of Clovis. Frenchmen could sympathize, and often enough did, with some of the reasons—the *gravamina* they were called in Germany—alleged by the innovators beyond the Rhine for their break with Rome. If Germany complained of the fiscal levies of the papacy, France, on her part, had not forgotten the money she disbursed during the days of the Babylonian Captivity of the Papacy at Avignon by the rushing waters of the Rhone, a willingness on the part of the people which that money-clipper, Philip Le Bel, was not slow to take advantage of. If the Germans resented the worldly-mindedness of the clergy—though why they should is passing strange, since they took no umbrage at the personal habits of their new teachers—Frenchmen saw nearer home how the priests had fallen from their high estate, and how, partly as a result of having had to administer for centuries vast temporal possessions left the Church for the poor, they had engaged in secular affairs, much to the detriment of sacred science, whose cultivation is looked upon by this people as a real clerical prerogative and obligation. If the Germans sought to justify their revolt by insisting upon the worldly-mindedness of the Papal Court, the French could not forget that sons of their soil preponderated there frequently as regards numbers and, nearly always, as regards influence and statesmanship.

It may help to explain the point of view of France and the rest of Europe to recall that Luther and his followers drank deep draughts of beer whilst discussing the abuses of the Church. With muddled brains and addled minds,

it was the easiest thing in the world for them to cease their fulminations against Rome only to engage in brawls. The French, on the other hand, sipped decorous wine as they picked flaws in the administration of the Church and rankled under the abuses of which they thought themselves the victims; but their brains were never heated to the extent of engaging in violence with one another. They indulged instead in chronic criticism and carping ridicule. As they did not like the manner of the pugilistic ring, they never welcomed whole-heartedly their lusty German brethren who gloried in such exhibitions of physical prowess. The revolt beyond the Rhine was charged with too much vulgarity, too much verbal heat and spirituous fervor, to appeal to refined, sensitive, hypercritical France. For France can be blasphemous whilst still remaining polite. She can deny God with a smile.

This essentially restrained exterior attitude of France, however, made her all the more susceptible to a poison that eats inward. If she was too self-centered, too enamoured of tradition, to tear down churches in an outburst of hatred, it was not because her heart was not bitter. If she did not uproot religion in a cyclonic outburst, it was because she thought she could dissolve it with the acid of rationalism and the vitriol of ridicule. For she had it in her mind to revenge herself for the bitterness that had gotten into her soul through the scandals and abuses in high places and low. She would teach a doctrine that was diametrically opposed to the authentic spirit of Jesus. For, do what she would, France still carried deep down in her heart the image of Him who founded a Church to continue His work. Her hatred for the Church always takes a cynical turn. Just because she cannot entirely sever the tie that binds her to Rome, she is intensely anticlerical. The abominations

of her secularized literature frequently concern themselves with sacred things or parodies on them. Her aphrodisiacal art and theatre utilize the trappings of the sanctuary. This perversion is but the reaction of a mind essentially religious and a heart naturally Catholic. For from the day that Clovis knelt at the feet of St. Remy at Rheims for the waters of baptism France has loved the Church with an ebullience characteristic and unique. Her many works of religion and charity prove it; her ardor for the Crusades proves it; her munificence in building more and finer Gothic cathedrals than any other country proves it; her generosity in supporting foreign missions and in sending thither large armies of her best children proves it. But love is easily turned to hatred by grievances, real or imaginary. Devotion sours quickly in the brief thunder storms of scandal. And so we find that Jansenism, "that most unloyal of the heresies," as Pere Lacordaire aptly called it, accomplished the change of the French heart.

Now, Jansenism carried a peculiar appeal for the Gallic mind. First of all, it hailed from the schools, and the French mind has a congenital fondness for everything academic. Next, it was first broached by priests—and the Gallic mind has never quite outlived the witchery of liturgical dress. Then, it was fathered by pious men and women upon whom lay the halo of monastic, or quasi monastic, consecration, and France can never stultify herself to the extent of forgetting that not only are most of her heroes also saints—as Genevieve, Remy, Clotilde, Louis IX, Joan of Arc—but also that the beginnings of most of her splendid cities must be looked for in the monasteries with which the land was dotted when it was scarcely worth living in.

Thus it came about that good men, like Fenelon, were quite unconsciously inoculated with the secret poison of

Jansenistic teaching, a hard doctrine that kept men away from the sacraments which are the appointed avenues of approach to Jesus. If they represented the expiring Master with arms that rejected the people, this was but a symbol of what their doctrines effected with deadly efficiency. In the circles of the God-fearing, the reception of Holy Communion was looked upon as a privilege reserved to the chosen few and for very rare occasions; the life hid with Christ in God was a boon to which only one in a million might aspire. Under such a chilling teaching the perfervid and proverbial piety of the French died; the cathedrals became mausoleums for a religion which had not been clubbed to death by teachers who came out in the dark night of error seeking Jesus in the person of His followers, but which had been chloroformed painlessly, even pleasantly, by men who had disbelieved in the mercy of Jesus; popular devotions which are so endemic to French soil were locked up in halls from which the Catholic atmosphere, so necessary to their existence, had been pumped by the engines of a hard-hearted, a heartless theology.

Jansenism, because it suited the disaffected French mind, made ready the way for Voltaire and the Encyclopedists, with their campaign of ridicule of everything pertaining to religion. No people look upon language with so much awe as the French. The happy turning of a phrase is nowhere appreciated more keenly. The Prophet of Ferney knew this well. He also knew that if he hoped to get a hearing from his people, he could not cast off religion entirely. Hence, on occasion, he made professions of religion. But all the time he rained ridicule of the most blistering kind on those who had escaped the blight of Jansenism. He deliberately played into the hands of those whose souls had been embittered by it. Thus he succeeded in making irreligion and relig-

ious cynicism fashionable. Men began to estimate their intellectual eminence by the glibness with which they could turn anything and everything against the Church. A flippant, shallow, cocksure attitude toward her teachings, and more especially her devotional practices, could not but result from this campaign of ridicule, this orgy of vituperation, this dance of unreason grandiloquently called philosophy or science. It was at this time that the word science became sacrosanct, that men did not blush to use it for the most arbitrary jugglery of words, the most wanton outraging of reason.

In the light of all this it is not difficult to comprehend why, when the French did let themselves go in the mad delirium of the French Revolution, they were not satisfied with the destruction of Church property and ecclesiastical institutes, with the dispersion of nuns and the murder of priests. They must show their hatred of Christ in a subtler way. No other nation ever perpetrated, nor ever dreamed of perpetrating, a more heinous sacrilege than when the Revolutionists seized upon a low courtesan—Citizeness Aubrey, of cheap vaudeville fame—to place her as the Goddess of Reason on the altar of the Blessed Sacrament in that great monument of a people's piety, Notre Dame, Paris, a place which they revered down in their hearts as the most sacred spot on this earth and which, forsooth, they revered most spectacularly in the very act of desecrating it most shamefully. For only in a state of utter frenzy would human fiends have thought of going so far as that. Only in a mighty social cataclysm, which momentarily made them forget the traditions of the past and the decencies of the present, could they have surrendered themselves so unreservedly to the subtle hatred that had been storing up in their hearts through their chronic and supercilious criticism of the Church, her teachings and her practices.

It must not be imagined that in that moment they pledged their loyalty to any other creed. They simply had poisoned their hearts against the Church and her representatives in high places and low; they simply turned their backs on the Catholic civilization which had contributed whatever was noble, beautiful and true in their national culture. Even in their madness they bore testimony to the Church. France was scandalized on that unholy night of November 7, 1793. It has been doing heroic penance ever since, even admitting the spasmodic persecutions of its Government against the Church on half a dozen occasions since. The sacrilege of Notre Dame is one of the pivotal dates in the story of Eucharistic history. The Eucharistic revival can be dated from that night, as so many times conversion amongst men dates from a shameful fall. The International Eucharistic Congresses are a tardy, but touching, act of reparation for what happened in the livid light of the Reign of Terror.

THE EUCHARISTIC REVIVAL

If, as Guizot assures us, the cultus of the Blessed Virgin in the early days of Christianity helped men to look with innocent eyes upon women, whom paganism had reduced to the level of a plaything, then the respect of the Catholic ages for women of the consecrated life helped mightily to place them on a pedestal of universal respect. We can easily imagine the social scandal given the world during the Reformation period when nuns who had left their monasteries were courted and led off in marriage by the new teachers. Certainly the episode in the Paris Cathedral did nothing toward increasing the respect of men for womankind. The bloody executions of the Reign of Terror and the prison horrors preceding them show that men were fast forgetting that respect

for the weaker sex which the Church had consistently inculcated in them for centuries.

Every devotional movement goes counter to some besetting sin of the period in which it takes rise. If the Church in no uncertain terms condemns heresy by dogmatic decisions and decrees whenever it lifts its ugly head, then she tries to offset dangerous moral currents by devotions which turn the faces of the people in the opposite direction. Need it appear surprising, therefore, that when womankind was being cheapened by the scandal of the Notre Dame episode and the industrial leveling of the epoch the Church showed renewed devotion to our Blessed Lady? It is significant that the most unchivalric age since Christ appeared in the world should be the very one that witnessed a great revival of devotion to the Mother of God. For it is the absolute truth to say that the eighteenth century was the era of the Blessed Virgin.

Catholics will see more than a mere coincidence in the fact that the century of the Blessed Sacrament should have been preceded by the era of the Blessed Virgin. They will see instinctively in this a mystical reason and fitness against which no amount of materialistic and pseudo-scientific philosophy of history can prevail. For if Mary preceded the Christ in this world, preparing the way for Him in a manner such as no created being was called upon or ever could hope to do, then popular devotion to the Mother of God during the eighteenth century could not but make straight the paths and fill up the low places for the growth and spread of Eucharistic devotion during the succeeding years. This historical phenomenon bears out strikingly the age-old teaching of the Church that where Mary is there also Jesus is to be found; that nothing interests her so much as to see love for her Son grow apace in the hearts of

all loyal children of His Church; that the quickest and safest road to the Child is through His Mother. Mary understood as none else how to bring the masses to the feet of her Eucharistic Son in an age that glorified His humanity at the expense of His Divinity. And devotion to the Blessed Sacrament—the *mysterium fidei*—can only thrive when the divinity of Christ is not called into question or whittled down.

From that day in the twelfth century when, in answer to the false theological opinion of Peter the Chanter (1197), Chancellor of the Paris University, regarding Transubstantiation, the authorities of the leading school of Christendom ordered that the Sacred Host be elevated above the heads of the faithful after the words of consecration at Mass, public adoration of the Blessed Sacrament grew steadily and universally. The institution of the feast of Corpus Christi in 1247, the rise of the Forty Hours' Devotion in 1534, the approval of the first Blessed Sacrament Confraternity, established in the Dominican Church of the Minerva, Rome, in 1539, the erection of a confraternity to carry on Perpetual Adoration in the Roman churches in succession, are clearly defined stages in this growth. By way of accentuating belief in the Eucharist during the dark night of the Reformation and the dangerous dusk of Jansenism, the various religious orders and congregations that sprang into existence—to do the work that had been usurped or frustrated by the new teachers and the new spirit of secularism, they begot—gave larger room for the worship of the Blessed Host. In the seventeenth century there arose successively at Avignon (1632) the Missionaries of the Holy Sacrament, founded by Christopher Anthier de Sisgau, later Bishop of Bethlehem, an institute which disappeared in the French Revolution; (1639) the Dominicanesses of the Perpetual Adoration of the Blessed Sacrament; (1647) the Institute

of Perpetual Adoration of the Blessed Sacrament of Port Royal des Champs; (1654) the Benedictines of Perpetual Adoration of the Blessed Sacrament; (1673) the Poor Daughters of the Blessed Sacrament; (1683) the Religious of Corpus Domini.

This idea of perpetual adoration was not allowed to lie down during the next century, which witnessed the foundation of the following congregations: The Congregation of the Sisters of the Blessed Sacrament at Romans (1715); the Religious of the Congregation of the Blessed Sacrament (1733); the Congregation of the Sisters of the Blessed Sacrament at Antun (1748); the Institute of St. Norbert (1767) the Institute of the Priests of the Blessed Sacrament (1780) which, founded in Calabria, led a precarious existence until absorbed by the Redemptorists, approved by Pius VI.

But it is in the nineteenth century that we see the full flowering of this phase of Eucharistic devotion. We see the foundation of the Perpetual Adorers of the Blessed Sacrament (1807); the Sisters of Perpetual Adoration (1835); the Congregation of the Religious of Perpetual Adoration of the Blessed Sacrament (1845); the Congregation of Sisters of Perpetual Adoration and Poor Churches (1852); the Society of the Most Holy Sacrament (1857) intended by the Blessed Peter Julian Eymard (1811-1868) for priests and extended, in 1858, to include women under the name of Servants of the Blessed Sacrament.

The foundation of the Servants of the Blessed Sacrament brings us face to face with a congregation which cut itself off from all exterior works to be freer to carry on perpetual adoration of the Blessed Sacrament, uninterruptedly exposed. When the Apostle of the Eucharist, as Blessed Eymard is called in the bull of beatification, consulted Pope Pius IX about the project of

founding a contemplative order of women who would seek to imitate the adoration of Our Lady in the Cenacle, he replied: "This work is lacking; the Church has sore need of it." Whilst preaching a course of Lenten sermons in Lyons, in 1845, he met Mlle. Marguerite Guillot, to whom he explained his idea of opposing to the godless philosophy of the day an order of women who would meditate perpetually on the truths of a God hidden behind humble veils. As Mother Marguerite of the Blessed Sacrament, she opened a house in Paris which was transferred in 1864 to Angers, where the Bishop welcomed her and gave her a white habit. Blessed Eymard exposed the Blessed Sacrament at that time and since then exposition has never been discontinued. Vocations increased so rapidly that the work of adoration could be carried on by the Sisters, who thrice each day, at intervals of eight hours, take their turn before the altar. The Divine Office is chanted in choir, and all manual work performed by the Sisters has reference to the sanctuary—the making of altar-bread, vestments and the like. In all their prayers the Servants, unlike most recent Eucharistic congregations, seek to carry out in their prayer the four ends of all worship—adoration, expiation, thanksgiving and supplication. Their chapels are ever open to the faithful. To them crowds flock, not only because the offices of religion are carried out punctiliously, but also because the House of the Lord is decorated with as great splendor as their poverty will permit. These chapels are the homes of the Congregation of the Blessed Sacrament instituted by Blessed Eymard for the laity, the Priest Adorers, who promise to spend an hour of adoration daily before the Eucharist, and the Aggregates, who pledge themselves to do the same once each month. They have rendered valuable assistance to the Fathers of the Society which the saint,

with one companion, Father De Cuers, a former captain in the French Navy, founded in such great poverty that he could write in 1856: "We have started as one might start in the desert, with one chair, one spoon, one pair of sheets. Oh, it's delightful! All we have we consecrate to our Eucharistic Lord; He deserves it all. What happiness to have a tabernacle, and in that tabernacle Jesus Christ, with His grace, His love, His heaven—everything! I cannot pay attention to anything else not even to my body or my miseries." Well did he realize his mission of spreading love for the Eucharist, so sorely needed in a world that is distracted on all sides by the blandishments of time and sense. He says: "The cult of the exposition of the Blessed Sacrament is the need of our times; it is necessary to have this public protestation of the faith of the people in the divinity of Jesus Christ and in the truth of His sacramental presence. It is the best of all refutations to oppose to renegades, apostates, the impious and the indifferent. This cult is necessary to save society. Society is aging because it has no longer a center of truth and charity, but it will grow strong and full of vigor as soon as all its members gather around Life, around Jesus in the Eucharist. It is necessary to bring Him from His retreat to be placed anew at the head of Christians societies, that He may save and direct them. It is necessary to build a palace, a royal throne, a court of faithful servants, a family of friends, a race of adorers." To this end, though always in delicate health, he multiplied himself, in a thousand different ways; preaching the condescensions of the Eucharistic Master wherever men would listen to his word; writing a small library of books filled with such fiery love of Jesus that its flames leap into cold hearts through the printed page; forming associations for all grades of society, so that no class of Catholics might remain in ig-

norance of the Live Coal on their altars; founding an order of both men and women ensouled with his spirit of making the Hidden Guest known at all costs. No wonder he was just the man to grow enthusiastic over the golden dream of a young lady of Tours who sought to have the Eucharistic Christ hailed spectacularly, and therefore unmistakably, as the King of the world. The bull of Eymard's beatification leaves no doubt as to the part he played in the work of the International Eucharistic Congress. Indeed, no man of his age contributed more to the Eucharistic renaissance.

These splendid and abundant signs of a revived love for the Sacrament of the Altar came precisely at a time when the intellectual world was in imminent danger of being led captive by a pretentious, if specious, science that was downrightly inimical to Christ. It seemed to be the sworn purpose of the intellectual leaders of the day to oust the Master from His own creation. From beyond the Rhine came a Biblical science, the every effort of which was directed toward the destruction of the Gospel records of our Faith. By a vast show of erudition, a plausible jugglery of texts and their obvious meaning and context, the school of Tubingen, under the leadership of Baur, sought to smother the faith in the hearts of the people much as Christ, they maintained, had been smothered by the ceremonies of the grave. Of course this rough, Teutonic method of disposing of the Christ did not meet with much favor in France. But France was quick to see the animus lurking in the dry philology and exegesis of the German. Positivism was in the air, taught by Comte (1857) and peddled with great success and glibness by Littré, Proudhon and Havet. Saint Beuve introduced it into purely literary circles with a cold and pitiless impiety which was just saved from being universally considered blasphemous by

the finish and glitter of his style. And in 1863 Ernest Renan published his *Vie de Jesus*, as vicious a book as has ever come from the hand of man. Whatever science is in it is but a pale reflection of the unfounded contentions of Strauss. Written in a musical, lilting language, full of the blazing color of the Orient, where the major part of it was composed, appealing to the pretensions of the half-baked "scientists" and flattering their intellectual smugness, it insinuates the most rationalistic theses by the crafty use of a "perhaps" or a "probably." A more scientific age would have instantly rejected it as a piece of intellectual dishonesty, special pleading and arbitrary suggestion. The nineteenth century swallowed it whole because, like the book in the Apocalypse, it was pleasant to the taste even if bitter to the stomach. No wonder that politics caught the hint of religious hostility in the air. Cavour, minister of Victor Emmanuel, then king of Piedmont, in 1856 proposed at the Congress of Paris the Italian question, which was just another way of speaking of the Roman question. Twelve years later the Papal States were invaded by a horde of Italians under the leadership of Garibaldi, who had an ex-priest of dubious character in his employ as secretary. No wonder that with such a mentor the consecrated Hosts of all the churches of Turin were stolen by the soldiers, made into an omelette, and fired from the mouth of a cannon. The Latin race was once more showing its hatred of the Blessed Host! It was but a signal for the persecution of religion in all the many ways that only fiends with accursed fecundity can devise. Pius IX was taken prisoner and the Christ, in the person of His Vicar, insulted as He had been centuries before at Anagni. But there was no Dante now to cry out in burning words against the sacrilege that had been done in the Holy of Holies. Instead, there was a coterie of petty scribblers who glori-

fied in verse the establishment of Italian Unity. One day a man—Carducci—will sing better than any of his political precursors an “Ode to Satan,” and the tickled mob will clap hands that had just woven a wreath of flowers for a brow that did not blush to own its master.

Whilst these currents were eddying madly through Europe, washing upon the banks the dirty silt of corrupted hearts and depositing it in the very precincts of the Lord, there were not wanting pious souls who felt the need of making expiation to the outraged majesty of Christ. In 1848 Theodolinda Dubouche, an artist, a musician, a woman of fiery desires, who had been born at Montaubon, May 2, 1809, lived in one of the dependencies of the Carmelites of Paris, filled with the hope of one day putting on the livery of Carmel. It was a February that is still inglorious in the annals of France, when men in hatred choked one another to death in the streets. Kneeling before a picture of the Holy Face, which she herself had painted, the idea of making amends for what the world was doing seized upon her with irresistible force. Collecting a group of kindred spirits, after kneeling in prayer for forty hours before the Sacred Host, she heard one night distinctly within her heart these words: “I desire these adorations and expiations to appease the justice of My Father.” On August 6, 1848, an association that originally aspired to be a Third Order attached to Carmel was founded for the purpose of making expiation before the Blessed Sacrament. The associates, strange as it may seem, sought to reproduce the life of Nazareth by sanctifying silence, obscurity, and especially work of an humble kind. After all, did not Christ continue in the Eucharist the silence, the obscurity of Nazareth, and was He not ever about His Father’s business in the Host? And was not much

of the Eucharistic silence and obscurity due to the indifference of men? Did not much of the beneficent activity of the Eucharistic Christ apparently go for nothing because of the outrages of those who know Who it is that tarries there?

A few years later, on December 8, 1854, the day when the dogma of the Immaculate Conception was declared, Emilie d'Oultremont, who had married the Baron D'Hooghvort, whilst kneeling in prayer, realized vividly that Jesus had not left this world in ascending to heaven, and that the outrages heaped upon Him in His Eucharistic life must be unspeakably bitter to His Blessed Mother. The idea of the Society of Mary Reparatrice, born that day, was put into effect on October 11 of the following year, when four novices sought admission. The congregation, growing by leaps and bounds, was welcomed by the Bishop of Strassburg, from which city it has spread to almost all lands. These religious engage themselves by vow to make expiation day and night to Our Lord in His Sacrament for the outrages committed in the world. They would accomplish this all the more effectively by approaching Jesus through Mary, and repairing the insults heaped upon Him through the tender and understanding ministry of her hands.

This idea of reparation was developed in another direction, in 1862, by the foundation of Sophie de Soubiran, known in religion as Mother Mary Theresa. Since Mary is "the handmaid of the Lord" the religious of Mary Auxiliatrice seek to repair Eucharistic insults by devoting themselves to the gratuitous service of their neighbor in any place, at any time, by preference in behalf of the poorest of the poor. Being but poor servants, they have no will as to the kind of work they perform. Wherever ecclesiastical superiors send them, there they go with believing heart and broad charity, assured that

an opening will present itself for them to extend the glory, especially the Eucharistic glory, of Christ. Each religious spends an hour daily before the Blessed Sacrament for the light necessary to carry on such a diversified, ever-changing apostolate, for the strength to avoid the unfamiliar dangers that such a life entails.

If the sins of believing Christians are especially heinous in the eyes of God, and therefore demand expiation on the part of loving souls, it goes without saying that reparation has a place in foreign missions, where there are so many people who know not the Christ. Ensouled with this idea, Pope Pius IX, on January 6, 1877, approved the institute of Helen Marie de Chappotin, known as the Franciscan Missionaries of Mary. It was finally approved May 11, 1896, and has taken root in every country of the world, but more particularly in the Far East, where it has gathered a big sheaf of martyrs. If the Poor Clares by their prayers and self-oblation behind monastery walls come to the assistance of the missionaries, these newest Franciscan children provide them with real and effective assistance. They have accomplished wonders in teaching the Oriental peoples the arts of peace, agriculture, weaving, stock raising, in a word, just those peaceful avocations which will tame their untutored souls and give them an abiding love for the soil. From the beginning the Missionaries of Mary have enjoyed the privilege of daily exposition of the Blessed Sacrament from five in the morning till five at night. Each nun takes her turn for half an hour before the altar. As soon as a foundation is made exposition is inaugurated. If the number of religious does not suffice, the hours of exposition may be curtailed, but never discontinued. Only the angels of God know what streams of grace have been brought to play upon the hard mission fields by these "Esthers," as they familiarly call

themselves. No better way to prepare the pagan mind for a favorable study of the dogma of the Real Presence could be imagined than this institute, every member of which finds it her chief delight, after the labors of the day and in the intervals of the tasks of the waking hours, to kneel in silence before the Hidden Guest.

Most of these religious institutes, especially the contemplatives, radiated their influence by means of associations or societies of lay persons who, whilst they frequently wended their steps to the cloister for inspiration, were anxious to spread the Eucharistic ideals of the irrespective institutes in the world. This was one of the secrets of the success of Blessed Eymard in all his Eucharistic endeavors. It has been followed as a norm and has undergone many and divers adaptations. Thus, for instance, in 1853 Mlle. de Mauroy founded an association for supplying poor churches with decent altar lamps that were ever to be kept burning. Pope Pius IX was charmed with the genial idea, and to further the good work on one occasion gave a legacy which had been put into his hands. Each month, every member is obliged to spend one hour, designated by the director, before the Blessed Sacrament. On hearing of this the Sovereign Pontiff smilingly referred to the faithful members as "living lamps of the Blessed Sacrament."

The poverty or meanness of the Eucharistic dwelling-place has appealed in all ages to generous souls. It speaks well for the refinement of the medieval man that he was so susceptible to the cry of "Him who had not where to lay His Head." As Eucharistic devotion increased, the poor churches in scattered districts were provided for more generously. Thus in the seventeenth century the Baron de Renty set aside large portions of his vast income to supply gold chalices for the poorer churches of his native diocese of Bayeux; himself a skill-

ful artist, he designed and executed many tabernacles in gold or silver. Marie Leczinska consecrated her leisure hours to making vestments for poor churches. The early churches of our own United States were frequently enriched by vestments made by the hands of the queens of France, whilst their walls were ornamented with paintings—sometimes those of the great masters—given by the kings.

During the great Eucharistic revival of the nineteenth century there must have been countless anonymous seamstresses of the altar, for when in 1846 the Abbe de la Bouillerie, whose name is intimately linked with the origins of the International Eucharistic Congresses, launched his Tabernacle Society, adherents were found on all sides, so much so, indeed, that after a few years the organization was raised into an archconfraternity and richly indulged by the Pope. The object of supplying poor churches with the appurtenances of the altar was attained not only by an annual alms, but also by the gift of cloth stuffs, old jewels, silk robes, artificial flowers—in a word, that multitude of trinkets to which the feminine world attaches so much value. The women of the Society in weekly meetings opened and closed with prayer and sometimes relieved by a brief discourse, quickly and deftly transform these miscellaneous objects into things of real beauty which are annually exhibited during the winter months before being distributed to the poor churches. This society, which has spread all over the world, suggested to Mlle. Zoe Duchesne the idea of founding a similar work for the benefit of the foreign missions. This "Apostolic Work" was transferred to Paris in 1856 near the *Missions Etrangères* Seminary, where it attracts the attention of the thousands who annually wend their steps thither to bid fare-

well to departing missionaries, or to draw high courage against the enervating influences of worldliness.

But the cult of the Blessed Sacrament penetrated more effectively into the ranks of the laity through the various confraternities which arose during this fecund Eucharistic epoch. All were based upon and were free to affiliate with the Confraternity of the Blessed Sacrament, instituted at Rome in 1539 by Father Thomas Stella, O.P., later Bishop of Justinopolis, the first organization of this kind, whose establishment in every church of Christendom is enjoined in the new Canon Law of the Church promulgated by Pope Benedict XV, May 18, 1918 (Canon 711, Section 2). St. Ignatius Loyola, writing to the citizens of his native Azpeita, says: "I can only exhort and pray you, for the love and reverence of God, Our Lord, that you would all appreciate this work deeply, foster it amongst yourselves, and as far as may be possible, have it preached abroad, bringing the people together, and holding processions, or making use of any other means which may fast promote devotion amongst you." St. Charles Borromeo utilized it to put into effect in his Diocese of Milan the Tridentine decrees regarding the proper worship of the Blessed Sacrament. M. Olier, founder of the Society of St. Sulpice, regarded it highly and adapted its rules for the many priests who passed through his hands. For this is the essential excellence of the Confraternity: that its rules are so elastic that any Eucharistic work can easily be fitted into its scope. Anything that by its very nature promotes devotion to the Blessed Sacrament falls within the plan of the society. Hence any Eucharistic endeavor can affiliate with the confraternity, share in its privileges and indulgences. An adaptation of the Confraternity's rules was made at Liege by the canons of St. Martin in 1575, and spread widely, especially through the rec-

ommendations of St. Francis de Sales and St. Francis Regis. Through the preaching of the latter it penetrated to some of the almost inaccessible Alpine fastnesses, where it has kept the love of the faithful for the Blessed Sacrament at a high pitch. During the sixteenth century many of these Confraternities, especially in France, almost imperceptibly changed themselves into guilds of actors for the presentation of Miracle and Morality Plays, which began to see the writing on the walls in the theatrical groups organized and fathered by the scholars who had been bitten by the pagan Renaissance. If these plays, frequently performed in the broad piazzas before cathedral churches or in spacious halls contiguous to the temples, survived so long in face of such strong opposition, it is due no doubt to the religious spirit which animated these associates of the Blessed Sacrament Confraternity. In this connection it is interesting to note that the present Comedie Francaise Theatre in Paris stands on the actual site of a meeting-house of the Confraternity, even as its guild of actors can be said to trace back their origin to it.

Since most of these associations are similar in scope and organization it will not be necessary to do more than mention the more important that budded forth during the Eucharistic renaissance. Side by side with several Confraternities in honor of the Precious Blood, devoted to worship of the Blessed Sacrament, there is the Aggregation of the Blessed Sacrament, founded by Blessed Peter Eymard; the Confraternity of Thanksgiving, due to the ardor of Father Herman Cohen, a converted Jew, which was encouraged and approved by Pius IX on February 16, 1859; Our Lady of Thanksgiving, in two divisions, one at Marion, the other at Morbithan; the Grand Family of the Blessed Sacrament, founded at Bordeaux in 1867; the Pious Union of Ador-

ation Reparatrice, affiliated loosely with the religious congregation of the same name; the Guard of Honor, founded at the Visitation Convent of Bourg, March 13, 1863, and erected into a confraternity March 9, 1864; the Association of Perpetual and Universal Adoration founded at the shrine of Montmartre in Paris; the Archconfraternity of the Eucharistic Heart of Jesus, and its section of elite members known as the Association of "Ames Hosties," highly praised by Pius X, January 23, 1913.

In connection with the Apostleship of Prayer there arose the Eucharistic Crusades and the Eucharistic Leagues, which show such an astonishing adaptability to the newest needs as they arise. Father Ramiere, S. J., organizer of the Apostolate of Prayer, aided by Father Cros and Father Lintelo, and in our own day by Father Bessieres, have carried on such an active propaganda for these latest manifestations of Eucharistic devotion and have displayed such a keen sense of the actual needs of the hour, that we are justified in feeling that we are on the very eve of such a manifestation of devotion to the Blessed Sacrament as will astonish the world. The Eucharistic Crusade is divided into two sections: the one for adults makes use of every opportunity of reaching the masses so far untouched by the many and divers Eucharistic associations; but by far the more important section is that of the children, which seeks to win the young to frequent and daily Communion during the years of their innocence and impressionability. It has won the highest commendation of three Popes and is multiplying literature, dramas, tableaux—in a word all those agencies used by the enemies of God for the perversion of the young. It carries to full fruition the work of the Confraternity of Blessed Imelda for First

Communicants, approved by Leo XIII, September 15, 1895.

Not the least advantage accruing to the Eucharistic cause from the Crusade is its success in familiarizing the young with those rare souls whom God has raised up in our day to show that youth is no barrier to the fruitful reception of the Blessed Manna. On the eve of the canonization of Blessed Imelda Lambertini, that Dominican Patroness of First Communicants who died at Bologna in 1333, and who winged her soul to heaven as soon as she had tasted for the first time how sweet the Lord is, it is cause for gratitude that the Blessed Sacrament has produced in our own day such angelic spirits as little Nellie Orgen, who died in Dublin in her tenderest years, after receiving Communion several times; Louis Manoha (1904-1914), whose life breathes the lily perfume of the sanctuary, and Livietto (1910-1917), whose sweet story has been told in such affecting terms by his mother. If Joan of Arc always received Holy Communion with the children on the morning of the days she went into battle, then, indeed, with an army of little ones feeding their souls on the Bread of the Strong daily, there is no need to fear that the Eucharistic renaissance of the nineteenth century will die down or lose anything of its fervor, impetus or power in the days to come.

CHAPTER II

THE ORIGINS OF THE INTERNATIONAL EUCCHARISTIC CONGRESS

The fact cannot be stressed sufficiently in this age of the lay apostolate that the three greatest movements in Catholicism during the nineteenth century owed their inception and initial development to the enlightened zeal and far-sightedness of laymen. This does away forever with the trite and unfounded charge, so frequently in the mouths of the sworn enemies of the Church and so often upon the lips of those Catholics who are not only dissatisfied with her policies, program and methods, but also too self-centered to lend themselves to her beneficent activities, that she is too hieratic in spirit and organization; that her priests are too high-handed and domineering; that the man in the pew, especially if he be poor in this world's goods, counts for nothing and has no voice in matters that make for the good of religion, and that if he, foolishly, does make use of the two available avenues of publicity for his views—the press or the platform—he is put down with short shrift by a testy and arrogant clergy as crudely meddlesome and unquenchably ambitious.

The first great movement which came with all the novelty of a revelation to an age that had seen little participation of laymen in the works of religion, was the Society for the Propagation of the Faith, founded in 1822 at Lyons by an humble Dominican tertiary, Pauline Jaricot, who in some mysterious way had heard of an idea along this line suggested five years before at Paris to Mrs. Petit by Mgr. Louis W. Dubourg,

second bishop of New Orleans. The rapid spread of the Society within a twelvemonth was not due solely to the enthusiasm and powers of organization of the foundress but more especially to the zeal for spreading the truth which is a natural outgrowth of the Faith. The Church has always been missionary in her spirit, and nowhere more intensely than in France, where two centuries before this time a seminary for Foreign Missions had been founded by two apostolic bishops from China as a real nursery of apostles and a training school of martyrs, as well as a perpetual reminder to the people that upon them, too, devolved the duty of doing their part in spreading the good news of salvation. But missionary zeal was confined for the greater part to those who were minded to consecrate their all to the cause, or to those rare laymen of more ardent Faith who came in actual contact with missionaries, either prospective or returned, with their pitiful tales of hardship and poverty—hardship which they were willing to undergo gladly for the sake of Christ, poverty which crippled their plans and neutralized their endeavors. The new Society, therefore, made a deliberate gesture of appeal to the average Catholic, not only for prayers for the success of the work of the missionaries, but also for alms to carry on the necessary exterior part of the campaign. It was the first organized and systematized attempt to enlist the Catholic of ordinary means in the great crusade of spreading the Gospel. So far his interest had been sporadic, if that. An annual contribution of money and a daily alms of prayer, it was hoped, would breed the apostolic spirit quietly but effectively in his heart. That this was gloriously achieved is plain not only from the huge development of the Society in an incredibly short space of time but also from the many similar associations for various

missionary works that sprang up as if by magic in its wake. Perhaps one of the greatest benefits conferred by the Society upon the faithful was the inevitable breaking down of a narrow parochialism which was satisfied to attend only to its own local or national causes, thus cramping the hearts and shortening the vision of men for the more universal needs of the Church. Pauline Jaricot thought there was in her countrymen a capacity for apostolic work. She little dreamed, however, that there was so much crusading faith, so much generosity, so much of the Pauline spirit "of spending and being spent" not only in her own land, but in every corner to which the Church had penetrated. As invariably happens with undertakings of this kind, its success in arousing a live and a practical interest in the works of religion abroad only served to intensify men's eagerness for participation in religious enterprises at home.

This can be seen to good advantage in the foundation of the St. Vincent de Paul Society at Paris in 1833, by that chosen missionary, Frederic Ozanam. As a student of twenty in an academic environment that was frankly materialistic, he saw the need of doing something, as he himself confessed, "to insure the life of my Faith through works of charity." With seven fellow students of the Sorbonne, he hit upon an idea the practical execution of which not only rendered the desired service, but also helped much to put the Church in a good light in the eyes of the men who, under the magic of Saint Simon, pretended to have taken scandal at the indifference of religion regarding the amelioration of the miserable conditions of the masses. The French Revolution had not killed off all the men who had memories of the beneficent activity of the Church in behalf of the people before the storm broke. There were those who recalled

how in *l'ancien regime* charitable works of all kinds pullulated all over the land; how near the sanctuary thrived organizations which in their broad charity did not ignore any kind of temporal, physical or moral misery; how pious foundations, long established, and therefore enjoying the happy privilege of disposing of almost illimitable sums of money, made it possible for every old or new method of relief to be applied instantly, with great largesse; how in the rural districts, where poverty as a rule is more bitter through human respect and the inability of setting charitable engines at work as soon their ministrations are needed or desired, every presbytery became a kind of embryonic hospital with two or three beds, a constant source of alms for the starving and a sensible employment bureau. The aim of these new apostles was not so much to bring back the material institutes that had gone down in the mighty cyclone of the Revolution as to restore the spirit that had created them and kept them in uninterrupted operation during three centuries. Personal service and devotion, without ostentation, noise or applause, would beget a generation that would find its happiness in ministering to the Christ in the person of His poor and broken members. It was supremely urgent to interest the average man in the work. Hence the new organization was openly and unblushingly lay in organization and composition, though the direction of the clergy was never rejected or resented. It has remained so until this day, and must remain so as a condition of its success. There is not a corner of the world where this apostolate is not being carried on with untold good to souls. If of old it was put down by the Master as a sign of His Divinity that "the poor have the Gospel preached to them," then through the agency of the St. Vincent de Paul Society we can argue to the character of that Church which fires its thousands of

anonymous apostles with the ambition of surrendering earthly pleasures for the privilege of pouring themselves out like fresh waters upon the poor, upon the unclean, the fainting. This broad sympathy for the poor draws all Vincentians closer each day to the Poor Man on our altars, who is not so destitute as to be unable to dispense lavishly inspiration, courage, consolation and happiness. The Society was a powerful factor in awakening men's hearts to the need and boon of the Eucharistic revival of the age. Secretly, but none the less effectively, it prepared the way for the third great lay movement within the Church of the nineteenth century.

The International Eucharistic Congresses owe their inspiration to the dreams and prayers of a pious young lady of Tours, Mlle. Mary Martha Tamisier, though her name for many years was never mentioned in connection with them. She but made concrete the hopes of those thousands of silent worshippers before the tabernacle whose love had been inflamed by the many Eucharistic works which the Church, with astonishing fecundity, had begotten in evil days and had nurtured with unfailing motherly care. These Eucharistic works were displaying so much versatility of method, were functioning with such unexpected success, were reaching out to conquer so many far-off provinces, that it seemed but a dictate of common sense and expediency to coordinate them, not in a rigid way, which would only have impeded their usefulness and quenched their enthusiasm, but in a loose confederation of common zeal and endeavor from which each unit could draw new inspiration and fresh impetus. Now, in the third quarter of the century French Catholics in ever increasing numbers were deploring the petty spirit which kept the body Catholic divided. A spirit of jealousy seemed to vitiate the best enterprises to the extent of keeping them aloof from similar works. There-

fore those whose vision was broad, whose religion was lofty enough to transcend the feelings of *revanche* consequent upon the defeat of 1870, were looking to Germany where the Church, though bound hand and foot by a government which had not learned its iron methods yester year, was giving an unexampled exhibition of unity, cohesion, helpfulness and resourcefulness. The German Catholics did not seek to dodge prison or shake off chains, but they were bent on at least airing their rights. Hence they laid their plans carefully and well, and after mature deliberation outlined a plan of campaign which it was looked upon as tantamount to treason to disregard or contravene. And in their plans they made provision for periodical gatherings, generally in the most bitterly anti-Catholic sections of the land, for the discussion of what had been accomplished, by what means and what still remained to be done. Big secular combines had seen the advantage of such occasional meetings and the German Catholics felt that if they merely served to show their numerical strength these conventions would be worth while. And it must be admitted here that the Church in Germany would never have been able to boast of such cohesion but for these great assizes of Christ's followers. Belgium was quick to see the advisability of such a course of action, and Cardinal Deschamps in 1863 succeeded in convening a Congress at Mechlin which promised well. France, too, began in a small way to follow the lead with regional Congresses, or such as gathered representatives of the larger Catholic interests and societies in one place. Now, it is just possible that Mlle. Tamisier was not influenced consciously by this idea, though several of the priests and prelates she took into her confidence suggested it to her. But the congressional ideal was in the air and was being applied in various small ways at home and abroad. To

her credit, it must be said, that when the matter was urged by those who had a right to speak she laid aside her own schemes for something that she was led to believe would promote the Eucharistic cause she had so much at heart. For Jesus in the Sacrament of His Love was her all in all, and she knew the beautiful word of St. Augustine that It was the *Signum unitatis* even as each single host was but the mingling of hundreds upon hundreds of tiny individual grains of wheat.

Mary Martha Aemilia Tamisier was born at Tours, November 1, 1834, of parents who did not allow their wealth to stand in the way of their piety. At an early age the child was frequently taken to Church, especially on feast days, when the sublime liturgy of the sanctuary was carried out with punctilious and reverential care. Her mother, who was a woman of notable parts, must have early succeeded in making plain to her child the hidden wonders and tendernesses of the Eucharist, for at an age when other children of her years were still busily occupied with their games and toys she found it her delight to dwell upon the love prompting the Christ to remain with His fickle and forgetful children. How deeply she had penetrated behind the Eucharistic veils we can gather from the impressions of her First Communion, which she jotted down later on in life. Even then she had determined to do her share toward repairing the forgetfulness of men toward the Eucharist. At the Sacred Heart Convent of Marmoutier she came under the influence of a strong woman, Madame Nolan, who knew how to draw out the best in the child. She never stood at the head of her class, nor was she distinguished amongst the pupils for any extraordinary gifts of personality, but her understanding of God's dealings with His own, especially through humiliations, grew greater each day. Thus it was her lot to make the wreath of flowers

for the Repository of the Blessed Sacrament during Holy Week. Behind the flowers she placed this little petition: "Oh Jesus, make that Thy Eucharistic life be my life. May the sufferings Thou must endure in the Host be my sufferings. And may I die after having loved Thee with all my heart." She felt no attraction to the religious life, however, nor did her energy seem much adapted for it. Yet all along, as is clear from some of the intimate outpourings of her soul at this time, she was willing to forego her own wishes in the matter, provided the will of God were made clearly manifest to her. For a time she dreamed of entering a Sisterhood devoted to the care of orphans, but when profession time approached she was advised by the mistress of novices to return to the world. Again she sought admission amongst the Madames of the Sacred Heart, only to be rebuffed. No wonder, then, that on her return to the world she became the butt of many uncharitable remarks. But one day in the home of her brother-in-law she met a priest who bluntly asked: "What is this young girl doing here? You must give her to me. For I wish to found a society of adorers of the Blessed Sacrament. Let her come with me—it is her own business." And so she followed to the cloister the Apostle of the Eucharist, Blessed Peter Julian Eymard. Under his direction she progressed rapidly in virtue. Himself a living grain of incense on the altar, he taught her to consume herself in love before the tabernacle. She was ravished out of herself by the burning words of the saint and was swept off her feet as she watched him in prayer before the altar. For a short space she returned home to be present at the deathbed of her mother, whose last hours were sweetened by the presence and words of M. Dupont, "the Holy Man of Tours," as he was well called. Shortly after Blessed Eymard died (August 1, 1868) and thus, after more than two years'

trial, Mlle. Tamisier had to relinquish all hope of following the contemplative life. But the saint's words seemed like a prophecy to her: "You belong to the Blessed Sacrament in life and in death. One is rich with such a treasure."

She turned for light to Ars, whose great priest still spoke from the tomb. And one day some one remarked to her: "Since our holy Cure is dead, go to Lyons to see the Abbe Chevrier. He has a marvelous gift of discerning souls and leading them." In January, 1872, she met for the first time this man who carried on, single-handed, with apparently no means, a most fruitful apostolate amongst the street gamins of Lyons, whom he gathered into a home called the Providence of Prado. His clothes were shabby; his manner cold; his speech quick and brusque; his powers of raillery and irony exceptional. He was in dead earnest and expected his penitents to be so. Hence, when Mlle. Tamisier had explained her efforts to enter religion, her deceptions, her scruples, her exterior and interior trials, her present aimless existence, her mighty desire to serve the Master in the Blessed Eucharist, Father Chevrier blurted out, without so much as a word of introduction, explanation or palliation: "You wish to serve God, but you understand nothing of the Christian life. You do not even know the a b c of sanctity. Now, it is necessary to be a saint to enter heaven. It is necessary to do the works of the saints. It is necessary to follow literally the words of the Gospel: 'Go sell everything thou hast, give it to the poor and follow me.' Having nothing, you must become a beggar. Stop the first poor woman you see; ask her to exchange her clothes for yours; cover yourself with her rags, and then commence to serve the Lord. When you feel you have the strength to walk on this way, come to find me and I will gladly have a care about the direction of your soul."

Now, for your penance, and as a preparation for your new life, make a visit to five churches; take your place amongst the poor, nearest the door, as the publican in the Gospel, and there on your knees, very humbly, filled with shame for yourself, say five Our Fathers and Hail Marys." The penitent declared herself ready to beg, but to dress in the rags of the poorest of the poor seemed impossible. She expostulated with her stern judge, her apparently heartless physician, "I ask a complete sacrifice," was his laconic word. "It is necessary to go as far as that."

During six months she struggled alone. Her nature, sensitive and refined, cried out against the tatters of the unwashed beggars. She returned to Lyons; took her place in the long rows of penitents before the confessional; waited her turn to enter. She was immediately recognized. "Are you decided? Decide now! You are nothing but a beggar, the beggar of the Blessed Sacrament. Your vocation is to scour the roads." But she had come in the hope that her ghostly father would point in the direction of the mountain-tops, where she might be alone with her Eucharistic God. She longed for the peace of the cloister, and here was a man who threw her into the very delirium of the world's marts. Her heart failed. Her courage gave way. She was tempted to abandon a director whose ways were so ruthless, whose advice was so stern, whose demands were so peremptory, who seemed to pay no attention to the longings of her heart which, she argued to herself, must come from above since they were concerned with spiritual things of the highest order. But one day, under a sudden impulsion of grace, she said, "My Father, I am ready for the sacrifice." Then the Abbe Chevrier smiled, quietly and sweetly, saying, "Foolish one, you take everything too seriously. Go, beggar of the Blessed

Sacrament." And from that time he assumed the direction of her soul.

It was a rugged schooling to which she submitted herself, one in which harshness would easily have passed for insult had it not been for the supernatural tone of all Father Chevrier's advice. With that intuition which comes from a close and pitiless examination of self linked to the special guidance of the Holy Spirit, he clearly read the soul of his spiritual ward. He gave her vigorous spiritual exercise because he knew she was of the mettle that could bear a great strain. He divested her of herself. It was a slow, painful process to which she had to submit, as one resigns one's self to a torturing operation. He administered no palliatives, no spiritual opiates. He never fed his children on sweet milk. Those who could bear the ghostly regime came out refined, supernaturalized, fit instruments to do God's work in the darkness. Evidently he must have divined that God had special designs upon this soul, for the many fragmentary bits of advice which Mlle. Tamisier jotted down on leaving her director show a unity that is more than merely fortuitous. He must have divined that this spiritual daughter would one day do something epochal regarding Eucharistic devotion, for much of his spiritual direction concerns itself with the Eucharist, Its claim upon us, our duties towards It. "You will labor," he once said to her in speaking of the institution of the feast of Corpus Christi, "but you will not see the fruits of your work. Perhaps in two hundred years the Blessed Sacrament will be exposed everywhere." On another occasion, in urging her to cultivate the interior life, he said: "This work is very difficult. It is perhaps the most difficult that has ever been seen. You will have to put yourself in contact with the entire world, obliged to reconcile the most apparently irreconcilable things. For

the present, nourish yourself entirely on the Blessed Sacrament."

By such steep steps was Mlle. Tamisier led up the mountain of the Lord. Her plans, which she had obediently kept in abeyance on the advice of Father Chevrier, became clearer during those days of enthusiasm that followed upon the consecration of France to the Sacred Heart by two hundred French deputies prostrated before the Blessed Sacrament at Paray le Monial, in the chapel of the Visitation, made famous and sacrosanct by the apparitions of Our Lord to St. Margaret Mary Alacoque. She began to dream of the social reign of the Blessed Sacrament about which Blessed Eymard had spoken to her so often. Her mind was in a ferment about ways and means of conducting not only individuals, families, parishes, but the whole nation, nay, the entire world to the altar. What form should this national prayer take? Was she called upon to lead in the matter? Would men pay heed to the pleadings of a woman? In her confusion of mind she consulted Father Chevrier, but the most he would say was: "May Jesus, Our Good Master, bless your good intentions!" Realizing that pilgrimages to the many shrines of Our Lady, with which France was studded, constituted the most popular form of devotion, she came to the conclusion that they might be made to further her Eucharistic plans. At Avignon, in the chapel of the Grey Penitents, the Sacred Host was perpetually exposed in reparation for the sacrileges committed six hundred years before by the Albigensians, during the days of Louis VIII, father of St. Louis IX of France. On September 14, 1226, Peter of Corbie, Archbishop of Avignon, the King, Cardinal Romain of St. Ange, Legate of Pope Honorius III, and a vast crowd of worshippers, bareheaded, barefoot, garbed in grey sackcloth, carrying candles, had carried the Blessed Sacrament from the

Cathedral to the Chapel of the Holy Cross where it was exposed. This was the beginning of the Confraternity of Grey Penitents, the oldest association of its kind in the world. From that day Avignon had always remained a center of Eucharistic devotion. This became all the more intense on November 30, 1433, when the chapel was filled with the flood waters of the Rhone. As the priest came to the chapel for the Sacred Host the waters parted, as the Red Sea of old for the Israelites, standing high on either side, allowing the priest, four Franciscan Fathers and twelve Penitents to pass dryshod over the floor. Annually, on November 30, the Grey Penitents receive Communion, barefoot, crawling on their knees from the chapel door to the altar-rail in memory of and gratitude for this miracle. Surely this was the day on which to begin the Eucharistic crusade! Mlle. Tamisier consulted Father Chevrier. On February 28, 1873, he spoke to her these consoling and reassuring words: "Your plans are very good and praiseworthy. To me they seem conformable to the wishes of Our Lord. I shall pray Him to help you realize them. Yes, choose Avignon for the winter post. There you will find helpers." The will of heaven was beginning to manifest itself. Mlle. Tamisier asked for nothing else. Immediately she began to enlist supporters. M. Dupont, with whom she had been in correspondence since the death of her mother, approved the plan but could proffer no assistance on account of his enfeebled health. Mgr. Mermillod, in exile at Ferney on account of the political machinations of his enemies at Geneva, encouraged her and commended her plan warmly to Mgr. Dubreuil, Archbishop of Avignon. Mgr. Magnin, Bishop of Annecy, shared heartily in her ambitions.

But the churchman whose support meant most to Mlle. Tamisier, and to the cause itself, was Mgr. Gaston de Segur, "the blind saint," as he was called. For years

he had been known as one of the most ardent promoters of frequent Communion. He wrote once: "It seems to me that if I were Pope, zeal for the Eucharist and Communion—not only frequent but daily Communion—would be the dominant object of my entire Pontificate. I have tried humbly to give this idea to our dear Pius IX; it is probable that the moment has not yet come. The Pope who will do this, under the guidance of the Holy Ghost, will be the savior of the world." In his humble home in Paris, Pope Pius IX, who loved him as a son, permitted him after the loss of his sight to reserve for his consolation the Blessed Sacrament. On the tabernacle door, in golden letters was written, *Hic Adest*—"The Master is here," whilst on the inside door in blue were inscribed the solemn words, *Vita; Coelum; Amor*—"Life; Heaven; Love." No wonder that the indefatigable preacher and confessor, after the fatigues of the day, recouped his strength for his coming strenuous round of labors before the altar. As one of his friends—a sainted soul, Maurice Meignan—said of him: "His lips distilled without ceasing the Eucharistic Blood of the morning." Gladly he gave his adhesion to the project: "The idea is too beautiful," he said, "not to have come from God." But he would not limit the pilgrimages to Avignon. He would see the ways leading to the many historic Eucharistic shrines thronged with pious pilgrims.

Others who favored the plan were Father Felix, S. J., the famous orator of Notre Dame; Mgr. Richard, Bishop of Belley, afterwards Cardinal Archbishop of Paris; Father de Foresta, a well-known Jesuit orator and organizer of spiritual enterprises; Father Lerroyer, of the Congregation of the Blessed Sacrament of Marseilles; Mgr. Place, Bishop of Marseilles; the Bishops of Nimes, Besancon, Bourges, Toulouse, Montpellier, Cambrai and Arras. Amongst the influential laity who rallied to the

undertaking was M. de Trenonay of Lyons; Madame de Blic, a Dominican Tertiary who had led the first pilgrimage of women, 10,000 strong, to Lourdes; Mlle. Nathalie Blanchet of Ars, a poetess whose songs had often been crowned at the Floral Feasts of the Midi, who rendered the most valuable kind of assistance and later on composed the stirring hymn to the Blessed Sacrament used by the pilgrims on their marches.

To stimulate Eucharistic pilgrimages all over France, a great apostle of the Blessed Sacrament, Father Peter Bridet, was prevailed upon to write a brochure, "Social Salvation through the Eucharist," which fairly exuded faith, love and adoration. Distributed by the thousands, it was eagerly seized upon by the pious. In a sweeping, picturesque style, using the arguments easily intelligible to the average man, the author clearly established the five following propositions: (1) It is necessary for France once more to become Catholic at core. (2) There is no other way for a nation to become Christian than to know Jesus Christ, to love and imitate Him. (3) The appointed means to attain this is the Real Presence of Christ in our midst. (4) A firm belief in the Eucharist and the assiduous practice of Eucharistic devotion are necessary if we are to profit from the Real Presence. (5) At the present moment nothing seems to be so well adapted to excite devotion as pilgrimages to the sanctuaries that have been rendered historic and sacred by Eucharistic miracles—shrines such as Avignon, Paris, Douay and Faverney, to which the faithful in ages of more virile faith journeyed in prayerful love, where, however, the temples now stand empty—empty as the hearts of the people have become through the violent ejection of the Master. In concluding, Father Bridet announced the early appearance of a volume which would

treat in an authoritative way of the Eucharistic shrines of France.

Just as the first great pilgrimage to Avignon was getting well under way, "France at the Foot of the Blessed Sacrament," by Mgr. de Segur, appeared. It was devoured, as were all his many books; for there was something irresistible in the words that rained from his lips, or, better still, his heart. He brought light to the mind by the orderly marshalling of his arguments, which he took care to back up with facts in abundance; he warmed the heart by an unction and fervor, never cheap, banal or sentimental, which none could resist; he attracted the cultured, even those who were most bitterly opposed to him on dogmatic grounds, by a style clear, limpid, distinguished. He began by showing France's hereditary love of the Blessed Sacrament; he pointed out how this had been filched from the people by Protestantism, Jansenism, the Encyclopedists, and, lastly, the Free Masons; he whipped up their native pride in a glorious past by showing how the present day, with all its shortcomings, its accommodations, its apostasies, was beginning a work of reparation which was but a proof that France, like the Prodigal Son, was finally penitent of heart. But whither should the people repair in their determination to undo the past? Then, with abundant historical erudition, he traveled from one French Eucharistic shrine to the other: Bourges, where a beast of burden, at the command of St. Anthony of Padua, had relinquished its food to adore the Eucharist, giving testimony of the truth of the Real Presence against the Albigensians, who denied it (1227); Douay, where the entire population of the town ran, at the sound of the bells, to see Christ in a Sacred Host (1224); Paris, where a Host escaped from the hand of a robber, hanging suspended in mid-air until the arrival of the pastor of the Church of St. Gervasius,

who had pronounced the words of consecration (1274); Paris, again, where a Host, pierced by a Jew, bled; nailed to the wall, bled once more; thrown into the fire, escaped unscathed; thrown into boiling water, remained intact; again immersed, took the form of a crucifix, and then was carried to the Church of St. John en Greve, where it was exposed to the adoration of the faithful (1290); Bauot, in Burgundy, where a particle, falling upon the altar-cloth, turned into blood that could not be removed or dissolved (1331); Marseilles le Petit, near Beauvais, where a stolen Host was cast into a snowdrift, where it remained a long time and where miracles have never ceased (1532); Laon, where the Sacred Host drove into flight devils who denied the Real Presence (1565); Faverney, where an ostensorium containing the Blessed Sacrament remained suspended in mid-air for thirty-three hours during a conflagration, and then descended on a corporal that had been spread out in the sight of 10,000 people (1680); Ulmes in Anjou, where Our Lord appeared in bodily form during Benediction, within sight of all the people (1666); Pezilla, near Perpignan, where a young lady, pursued by the French Revolutionists, enclosed four Sacred Hosts in a glass urn, where they remained unchanged for six years (1774-1800). A recital of such prodigies enthralled the people. Some scoffed at the simple faith of the blind prelate; vastly more saw in it a sign that France was meant to lead in a concerted return of the peoples of the world to the feet of Jesus.

The stirring appeals addressed by Mgr. de Segur to the various guilds and confraternities of the Blessed Sacrament did not go unheeded. For on the Monday after Easter, 1874, the parishes of Avignon, singly, marched to the Chapel of the Grey Penitents, because at the last moment the Archbishop for reasons of his own had forbidden a massed pilgrimage. Not in ages

had the sleepy, quiet city of Avignon seen such a manifestation of faith. Its echoes reached Rome, and Pius IX, through Cardinal Antonelli, sent his blessing and encouragement. The women reorganized the work of Perpetual Adoration. Men began to frequent the altar-rail in great numbers. There was a colossal and abiding awakening of Eucharistic devotion. On July 30, five hundred pilgrims from Marseilles came with flying banners, singing hymns, under the leadership of Father Lerroyer of the Assumptionist Fathers. The sound of the Avignon triumph pierced to the North of France, where the Eucharistic crusade was thriving in an unparalleled way, largely through the efforts and example of that sainted commercial magnate, Philibert Vrau, and his brother-in-law and business partner, Camille Feron Vrau, and their able assistant and spokesman, M. Gustave Champeaux. Hence on May 17, 1875, at least 4,000 persons marched in serried ranks to the great shrine, which put on trappings of rejoicing. At an embryonic congress held after the services in an adjoining building, plans were discussed to promote Perpetual and Nocturnal Adoration of the Blessed Sacrament. Here, too, was broached for the first time the feasibility of a national pilgrimage to some Eucharistic shrine. But the moment was not opportune, as the enemies of religion, alarmed, began to gird themselves up against such exhibitions of a Faith that still lay close to so many French hearts. And there was some ground for their alarm, since just before this magnificent demonstration in Douay thousands of pilgrims in Paris had marched on the second Sunday of Lent to the historic church of St. John en Grave, and to another more recent Eucharistic sanctuary, St. Francis'. Signs were appearing on the horizon that France had been effectively roused to the advantage of gathering collectively at the feet of the Master. And what en-

raged the anticlerical element, just then doubly active in its works of darkness, was the knowledge that these pilgrimages were not simply ephemeral, effervescent outbursts of piety with no stable consequences in the lives of the masses. Those who had gone on foot to the Master's shrines returned to their homes changed men. Religion had suddenly become a vital thing in their lives; they had looked upon the Master; their souls had imbibed something of His strength and courage; they had become, in the twinkling of an eye, apostles and advocates of the rights of the Master's Church, ready to make any sacrifices and undergo any hardships for their immemorial privilege of adoring the Lord without hurt or hindrance, according to their conscience. It was this that alarmed the men in high places. On several occasions French bishops, for the sake of peace, advised against these demonstrations. And the best proof of the spiritual regeneration that the movement had effected can be found in the readiness of the people to follow unquestioningly the commands of their legitimate leaders. But the seed had been sown at Avignon, Douay and Paris—South, North and East were in accord on one platform of tremendous spiritual significance; France never again would treat the great Guest on the altar as an interloper, a stranger, an enemy. Men were seeking in new ways to show the new spirit that had taken possession of them. Father de Foresta, with that eloquence which none could withstand, was urging the people to consecrate themselves to the Sacred Heart. Mgr. Pie, Bishop of Poitiers, was giving back an echo of the fiery appeals of St. Hilary, his predecessor in the same see, when he outlined a social order in which Christ would not only be tolerated, but would be given the first place by right divine and acclaim of his loyal people. The Grey Penitents of Avignon were preparing to hold the

seventh centennial anniversary of their foundation with an *eclat* which would have been impossible a decade earlier. The stupendous success of the celebration sent a thrill all through the Midi. The work of Perpetual Adoration was systematized in a section of the land where men seem to be temperamentally fickle. Father Lerroyer of Marseilles suggested that an annual national pilgrimage, followed by a congress where all Eucharistic works could be discussed, be agreed upon. The motion was greeted with a storm of applause; M. Damas, well known in religious and business circles, warmly seconded the motion, whilst the rafters rocked with the cheers of an approving crowd. For one blessed moment it seemed as if Christ, the Eucharistic King of the World, would take immediate possession of His throne. The temper of the assembled crowd can be gauged by remembering that unanimously they choose Angers as the first meeting place of the Eucharistic army. The Archdeacon Berengarius had first lifted his hand against the Real Presence, here in the tenth century. After eight hundred years reparation for that act of treason to Truth Itself would be made by a chastened people! But it took six years for this dream to come true.

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CHAPTER III

THE PRELIMINARIES OF THE FIRST INTERNATIONAL EUCHARISTIC CONGRESS

On an unusually cold day of January, 1878, Mlle. Tamisier was walking along the narrow, tortuous streets of Fourvieres, which seemed to keep an awed silence in the face of the great shrine of Our Lady far up on the Holy Hill. Perhaps she recalled that far back in the thirteenth century the greatest of the medieval Popes, Innocent III, had there delivered a burning discourse on the Five Wounds of the Church and the best way to heal them. She needed no revelation to realize that society was suffering from social sores that no mere man, nor any body of men, could cure. Had she been asked to name an infallible remedy her answer would have been instant and decisive. For though her heart had been gladdened by the progress of the Eucharistic campaign to save France and the world, she was yet filled with a deep sadness by the apparent lessening of the ardor of the Master's troops. The truth was that she had been out of close touch with the movement during the ten months when duty called her to act as nurse at the bedside of a niece. Besides, her health had been impaired by her duties in the sick chamber, as also by her restless endeavors to interest men in the work of the Pilgrimages.

As she walked along, a dismal looking figure, she was accosted cheerily by a priest from Prado: "I am just going to make a visit to Mgr. Dubuis, Bishop of Galveston in Texas, a fellow countryman and friend of mine. Come with me and I will present you to His Lordship. Mon-

signor will give you much encouragement for your Eucharistic works."

She accepted instantly. The first interview lasted two hours. She visited the Bishop many times. Thus she had ample opportunity to unfold her dreams about saving France and the nations of the world through an intense devotion to Our Lord in the Blessed Sacrament. She grew eloquent over the recent Eucharistic pilgrimages which seemed but forerunners of a national, nay, perhaps, even an international, assembly of men at the foot of the altar. Bishop C. M. Dubuis was captivated with the story and fired with golden hopes as to what this newest Eucharistic movement might mean in the pacification of the individual nations, and in engendering a spirit of unity and solidarity between all Christian peoples. Under the spell of the moment he became reminiscent of the days when, as a poor missionary, he had first set foot upon the soil of Texas. In the Sacred Host he had found courage to undertake, without any material resources, the work of evangelization there. In the Sacred Host he had placed all his hopes of awakening a religious sense in the souls of his scattered people. During his thirty-five years of pioneer work he had seen the body Catholic grow from five hundred to five thousand, the ranks of the priesthood swell from two to fifty. At their last interview, he said: "I believe, even as you do, in the social salvation of the world through the Eucharist. I am about to leave for Rome. Prepare a memorandum for the Holy Father, asking at the same time his blessing upon the Eucharistic works so near your heart. Forward it to me. I will present it to Leo XIII."

Mlle. Tamisier immediately drew up the document, which read as follows:

Most Holy Father: Humbly prostrate at the feet of Your Holiness, we beg you to give a fresh blessing to the Eucharistic movement which has developed in France during the last few years through the agency of pilgrimages to the Blessed Sacrament.

Pius IX, of blessed memory, willingly agreed to encourage and bless them, as well as the precious brochure of Mgr. de Segur, "France at the Foot of the Blessed Sacrament," which popularized the idea. Enthusiastic manifestations followed at Douay, Avignon, Paris, Anvers.

In their desire to arouse in our poor France a greater development of Eucharistic works the undersigned place at the feet of Your Holiness an ardent petition which has received the approval and blessing of their bishops.

A few weeks later Mgr. Dubuis returned from Rome. "I have informed Leo XIII of all your Eucharistic desires," he told Mlle. Tamisier. "The Holy Father did not wait to hear me out, but eagerly interrupted me. He also believes in our salvation through the Eucharist. He gave the Apostolic Benediction to each of the signers of the petition, mentioning them by name. As I was about to withdraw, the Pope deigned to say to me: 'You cannot give me greater pleasure than to speak to me about the Eucharistic. I will grant everything for Eucharist works.' For the present, therefore, you can go forward with your plans; the blessing of the Church is with you."

Mlle. Tamisier, overjoyed at this approval, began at once to urge the formation of a central committee under the direction of Mgr. de Segur; she dreamed of having a Cardinal designated as head of the movement; she spent hours in soliciting from men in all walks of life signatures to a huge petition for a Eucharistic Congress;

she enlisted the good offices of bishops and priests for the carrying out of her idea; she devoted herself heart and hand to the preparations for the forthcoming pilgrimages to Faverney, which had been substituted for Angers as a meeting-place. As a consequence of this incessant activity she fell dangerously ill and was confined to bed for three weeks. The circular letter of Mgr. Paulinier about the Faverney pilgrimage appeared during these days and awakened great enthusiasm. Everything pointed to a glorious success. But Mlle. Tamisier would not resign herself so easily to remain away. One day she asked permission of her physician to undertake the journey. He flatly refused it. She then turned to the chaplain of the convent where she was lodging: "Father, I would so much like to go to Faverney, but my physician forbids it. What shall I do?"

"What shall you do?" asked the aged priest. "Make an act of faith. How can you hesitate? Your vocation is to labor for the Eucharist. Now, a large pilgrimage is setting out on foot towards the Blessed Sacrament. With it you are on the right path. Go, God will do the rest."

She departed, saying to herself: "After all, if I die on this journey I shall die on the road of the Eucharist." Scarcely had she boarded the train than she experienced an improvement in her condition. At Besancon she interrupted her journey long enough to visit an ardent apostle of the Blessed Sacrament who recalled Father Eymard vividly to her, a parish priest who three years before had written her his Eucharistic *Credo* in which appeared these words:

I believe that the Adorable Eucharist has not yet received the universal honors which It must receive before the end of the century.

I believe that the movement carrying men towards the Eucharist today is a providential move-

ment and the precursor of a great triumph for the Eucharist.

I believe that all that has been done up to this day for the honor of the Eucharist—religious orders, confraternities, associations—is nothing but a foreshadowing of what God will do in the future.

I believe all this. But when, how, by what means and through whom God will inaugurate this permanent reign of the Eucharist in this world, I do not know.

It is easy to imagine what inspiration Mlle. Tamisier drew from even a brief visit with such a man of God. At Vesoul she was warmly received by Bishop Paulinier. She then pushed on to Faverney, where the Eucharistic celebration began on September 3, in the open air, with Mass celebrated by the ordinary of the diocese in the presence of seven bishops, more than two hundred priests and a crowd of worshippers too vast to number. Mgr. Besson, Bishop of Nîmes, one of the most eloquent men of France as well as a writer of note, preached a sermon that fairly stole the breath of his hearers. At the end he called on France to renew yearly these demonstrations of faith as a means of preparing the way for an international meeting of all lovers of the Hidden Lord. He invited them to gather from every part of the world in his own Cathedral in three years, when the ruins caused by the Revolution would have disappeared. This reference to a Congress, fully organized and normally functioning, convinced the Eucharistic workers assembled at Faverney that the day could not be far off when it would become a reality. The gathering of the leading spirits of the Eucharistic crusade which followed the morning festivities took on something of an international character, for there were delegates from Spain, Belgium, Mexico and Chili. Most of the papers read at

the meeting, as also the discussions, had reference to Perpetual Adoration. But at the close Mgr. Besson touched again upon the subject with which he had ended his sermon of the morning. "Italy," he said, "Spain, Portugal, England, Belgium, dispute with France the honor of having begun the Eucharistic works, in the development of which they now show such generous rivalry. The directors of these works deserve all praise. We shall see them all in three years in our city of Nîmes, where the heresy of Calvin has made such great ravages. A wall has been raised separating the believers in the Eucharist from the unbelievers; it is necessary to break it down. At the present moment our cathedral is but a pile of ruins; we have closed its doors. In three years we hope to open them, and today I convoke a Congress of the Most Holy Sacrament at which I hope you will all be present." Definite plans for this Congress were drawn up along the lines of a program of Father Albert Tesnière. Reports were made; a Bureau of Congress was appointed. The hopes of enthusiastic lovers of Jesus regarding His Eucharistic reign seemed on the point of being realized.

But evil days broke upon France. On all sides was heard the cry, "Clericalism—behold the enemy!" An anticlerical majority was returned to the Chamber of Deputies and it lost no time in showing its temper. The centenary of Voltaire was due. It was made an apotheosis. Jules Ferry, Minister of Public Instruction and the guiding spirit of the Masonic forces, launched the infamous law that bore his name, striking a clean blow at Catholic education and its allied interests. No Catholic with a sense of dignity could hold office under such intolerable conditions. Hence, those men who preferred their Faith to a career resigned at once. Amongst these was M. Paul de Pelerin, the favorite pupil of Father

Emmanuel Joseph d'Alzon, founder of the Assumptionists, whose life program was the apostolate of the press and Oriental missions. After resigning he devoted himself instinctively to the cause of the poor. Mlle. Tamisier, meeting him at Neris, explained to him her ideas about an international congress of Eucharistic works. She put her notes, her correspondence on the subject, at his disposal. He wrote, at her wish, a memorandum in which he asked and answered these five questions:

(1) Is it not more than ever urgent to develop Eucharistic works? (2) By what means? (3) Would demonstrations of a public character be opportune? (4) Should they not be international in character and composition? (5) Should the first demonstration not be held at Brussels? Amongst many other things M. Pelerin in his translucent French and crystal thought said this:

Without neglecting the spread of doctrine, has the moment not come to anchor more firmly than ever in our souls, in society, God, Jesus Christ, whom men wish to exclude and whom they seek to cast out? And how can this be done if not by giving the greatest possible extension to Eucharistic works, that is to say, to all that can help man to recover life and at the same time satisfy divine justice?

Was such a resolution ever more opportune? It is not only an impoverished blood which the Catholic nations of our decrepit Europe have need of regenerating in the Blood of Christ; but in each of them there are crimes extending over a period of two hundred years which must be expiated.

It is only by nation-wide supplications that the Catholic countries can obtain mercy, that they can carry to the Lord in the Eucharist the pledges they too long have refused Him.

For public and national sins, public and national expiation is necessary; private prayer no longer suffices.

After many more apposite reflections, in which it is not difficult to trace the inspiration and influence of Mlle. Tamisier, M. de Pelerin put down the following propositions, which have become basic in the International Eucharistic Congresses movement:

Among the means that should be adopted to help in the realization of an end which is not too difficult of achievement, would not the most practical be a general meeting of the various representatives of Eucharistic works? Workingmen's associations, Catholic workingmen's associations, in fact, almost all works have their general conventions. Why should not the Eucharistic works, whose excellence and precedence none can call into question, have their meeting? And because the evil is world-wide, and because everywhere it opposes satanic hatred to God, why should not the assemblage be international?

If, almost everywhere, the Revolution lifts its head audaciously, souls in every quarter should band together for a Christian reaction. Never during the course of centuries has there occurred a similar public and national manifestation of religion. To speak only of France, in the midst of symptoms of death, which it shows only too often, what stirrings of a united will, will it not show its astonished enemies when its lips are brought in touch with the Eucharistic Bread? (National pilgrimages to Lourdes, La Salette, Paray le Monial, Rome.)

Will not the general convention of Eucharistic works be above everything else a first and imposing Eucharistic manifestation, an act of faith and

international expiation? Besides, will not the names and the explanations there made by nations and dioceses of Eucharistic works be a powerful help in popularizing them, and in extending a great number of works too often limited to the city or diocese whence they sprang?

The perseverance and spirit of unity of our adversaries are due in a great part to the power and the strength of their organization. Why should not Eucharistic works find in such a convention a starting point for a powerful and strong organization, under the jurisdiction of a Cardinal Protector whom His Holiness would not hesitate, perhaps, to designate. It should not be forgotten that the general Congress of Catholics held in Paris in 1877 passed a resolution that a permanent committee be charged especially with Eucharistic works.

Finally should not Belgium, where Eucharistic works had their origin, naturally be selected as the most suitable place for the holding of the first general international Congress of Eucharistic works?

Mgr. de Segur received this memorandum of his old and trusted friend at Montegeron, where he had gone for his health, and immediately dictated the following petition to Pope Leo XIII:

Most Holy Father: About a year ago a worthy and zealous missionary bishop of the United States of America, Mgr. Dubuis, of Galveston, had the privilege of explaining to Your Holiness that a large number of ecclesiastics and pious laymen had entertained for some time the thought of reanimating in the world, by means of Eucharistic works, the love and worship of the Most Holy Sacrament. They feel that great Congresses assembled, now in this

country, now in another, under the direction of the bishops and with the supreme blessing of the common Father of all the faithful, would be the most simple and efficacious means of grouping together all men of faith especially devoted to the worship of the Adorable Eucharist, of getting acquainted with one another, of exchanging their views and projects, of spreading everywhere a knowledge of the works already existing, and of developing them, little by little, by the holy contagion of example. In France we have attempted the realization of this great project; it has succeeded perfectly first at Avignon, then at Douay, finally at Faverney. Several great congresses have been held and much good has resulted from them.

The revolutionary agitation in poor France does not render quite possible today the repetition of these Holy Eucharistic Congresses, but Belgium, more free, more independent in the face of oppressive powers, could very probably, if the bishops approved, undertake to revive this great work of faith; and perhaps at Brussels, perhaps at Liege, where the glories of the Blessed Sacrament formerly shone so brightly, a Congress of the same kind could be held.

That, perhaps, Most Holy Father, would be an efficacious means of reviving the ardor of faith and piety in a people still so good and in a clergy so thoroughly Catholic.

Perhaps, one might even provide the same advantage to the fervent Catholics of England, Scotland and Ireland, to those of Switzerland and upper Italy, of Spain, and, finally, of America and Canada.

But Your Holiness will understand that in order

to obtain from our venerable bishops their much desired approval, the Committee directing and promoting this movement of faith has need of the encouragement and the sovereign approbation of the Holy See.

This is the grace I dare ask the Vicar of Jesus Christ to grant us with a truly apostolic willingness; and in the hope of being very favorably heard I in the capacity of President of the Catholic Association of St. Frances de Sales, prostrate myself humbly at the feet of Your Holiness, asking Him to bless in a special way the idea of such International Eucharistic Congresses, and in particular the plan of a Congress in Belgium, provided the bishops of that Catholic country deem it opportune.

I have the honor, Most Holy Father, of being with religious respect the humble and devoted son and servant of Your Holiness

Louis Gaston de Segur,

Canon Bishop of the Chapter of St. Denis, President General of the Catholic Association of St. Frances de Sales.

This petition was sent to Rome just as Mlle. Tamisier embarked on a journey for Belgium, where she hoped to further the cause of an international Congress by getting in active touch with the bishops, especially Cardinal Deschamps, upon whom in the last instance it devolved to decide as to the timeliness of convening such an assemblage. She met with the highest approval in Belgium, after which with swimming heart she set out for Holland, where she hoped to be equally successful in enlisting the sympathy of the hierarchy. In this latter country her reception was not so cordial, and Mgr. Snikers, bishop of Hærlém, did not mince words in assuring her that such a Congress of Catholics would only

serve to arouse the antipathy and hatred of the Protestant population, which preponderated. And whilst she was still staggering from this almost brutal rebuff, word came from Belgium that, seeing the unforeseen turn which politics had taken there, the Cardinal had come to the conclusion that a congress was entirely out of the question for the immediate present. A Catholic demonstration without any extraordinary Eucharistic pageantry in public was as much as could be hoped for.

What aggravated the entire situation was that no word came from Rome in answer to Mgr. de Segur's petition. He himself was as much at a loss to account for this strange silence as Mlle. Tamisier. Had not Leo XIII, in audience with Cardinal Deschamps, declared himself ready to bless the undertaking? Was that not the reason why His Eminence had been so favorably inclined to the movement when Mlle. Tamisier first approached him? Was his strange change of front not due—as Mgr. de Snikers had hinted by implication—to the silence of the Holy See? Did not the recrudescence of hostility toward the Church in France, which found a slight repercussion in Belgium, render the plan entirely chimerical for the present at least? Did not the attitude of Mgr. Schaepmann, the great liberator of Dutch Catholics, take on a clear meaning in the light of this apparent indifference at Rome? Had not the court preacher of Belgium, Father Verbecke, S. J., discreetly sought information from Rome on the subject? Did not the suave letter of Mgr. Doutreloux of Liege forbid all hope of having a Congress in the city which, more than any other, had a right to call itself the City of the Blessed Sacrament? The future indeed looked black and ominous for the project, and the woman whose courage had never faltered during all her years of agitation for a Congress began to lose heart. Mgr. de Segur, growing

weaker every day, with the best will in the world could not throw himself in the breach with his wonted vigor. In this dark night of the soul she remembered the words of Father Chevrier, spoken to her years ago when her plan was just beginning to form in her mind: "It is God Himself who sets a work on foot. He takes a soul in hand; then puts it off; then takes it up again." Evidently the Lord wished to take this enterprise in His own Hands, if only to show the weakness of men; He would see it launched in His own way and in His own day so as to prove beyond the shadow of a doubt that it was His own affair, that men were but His poor, clumsy instruments.

THE FIRST CONGRESS A REALITY

On April 8, 1881, the first sign of the dawn came to Mlle. Tamisier in a note from Mgr. de Segur, asking her to attend his Mass on the following morning and to await in prayer the good news he had to impart. "Our big affair," he said, "seems to have taken an excellent turn, thanks to the good M. Mont de Benque and the Committee of Lille."

What had happened?

At the end of March, M. de Benque, President of the Association of French Pilgrimages, in leaving the modest home of Mgr. de Segur, met Count de Nicolai in the Rue du Bac and told him of the unfortunate straits into which the movement had been sucked. "But our friends of Lille," interposed the Count. "Have you not thought of them? They are very expert in matters of a Congress. Write them; they will be able to draw you out of this mess." On April 4, M. de Benque wrote to M. Vrau a full account of what had transpired in the matter of the projected Congress. The following day, M. Champeaux wrote in the name of M. Vrau: "Because you persist in

your project of an International Eucharistic Congress we cannot but put ourselves at your disposition. Therefore, if you wish to have the Congress at Lille we will aid you to the best of our ability; we are entirely in accord with you and your work."

M. de Benque immediately set out for Lille to make the preliminary arrangements. The Archbishop, Mgr. Duquesnay, was in high spirits over the proposal. The Vicar Capitulars proffered their services and support. Mgr. de Segur was given the tentative circular that was to announce the good news to the world. He decided on April 21 that the Congress should open June 28. At Lille and Paris the friends of the project set to work in good earnest. Few weeks remained and little could be done without the explicit blessing of the Pope. To save time M. Vrau, accompanied by Count de Damas, left in haste for the Eternal City with a new petition, of which the following are the two essential parts:

In the thoughts of the organizers of this Congress, it is at the very moment when the Catholic nations are most harassed that it is opportune to take refuge with Him Who deigns to remain in our midst, and in Whom alone we can find salvation. They are convinced, moreover, that at the moment when men try to chase God from society and institutions, nothing is more advantageous than to multiply evidences of faith and love which will recall to Christian peoples the divine sovereignty of Him Who is the Master of society as of individuals. And the petition goes on:

Your Holiness has already deigned to approve the idea of this Congress, which will take place each year in some Catholic country, and which had been projected for Belgium this year. But particular circumstances not permitting its immediate realiza-

tion in that country this year, the Committee of organization has felt justified in transferring the seat of the Congress to France, to the religious city of Lille.

On May 10, Pope Leo XIII received M. Vrau, Count de Damas and Father Picard, Superior General of the Assumptionists, in private audience. M. Vrau describes what took place in his own simple way:

The Holy Father came near me. I held in my hand the petition for the Eucharistic Congress. I threw myself on my knees and I felt his hands rest on my head. I remained there without looking up for a good space, whilst Father Picard, realizing my embarrassment and my emotion, undertook to explain the object of our mission. I heard the Holy Father answer him in Italian that such a project should not but be greatly encouraged and blessed. Then I saw him extending his arms, giving me slowly his solemn blessing. I arose then and finally found the courage to ask him, whilst handing him the petition, if he would not, in order to encourage the promoters and organizers of the Congress, write a word with his own hand as a precious proof of his approbation? His Holiness deigned to accede graciously to my request, which he would have handed me through Mgr. Macchi.

The papal approval was quick in reaching Mgr. de Segur. It left Rome on May 16, and read:

It is in accordance with the devotion of the faithful to celebrate solemnly the memory of the institution of such a salutary and admirable Sacrament. Thus we will venerate the ineffable way by which God is present in this visible Sacrament. Thus we will praise the divine power, which operates so many wonders in this same Sacrament.

Thus, also, we will render to God the thanks which are due Him for so salutary and sweet a benefit. Hence it is, dear Son, that we grant with special affection the Apostolic Blessing to you and to all who will assist in this Congress. Leo XIII.

Immediately an appeal was issued by the Organization Committee, signed by Mgr. de Segur and M. de Nicolai and M. Champeaux. The idea and purpose of the International Eucharistic Congresses are set forth clearly and beautifully. Not only France but the entire Christian world is suffering. The hatred against the Church and her beneficent action in the world is so strong that no human power is able to destroy it. A supernatural power, the intervention of God Himself, is required and hence Catholics depend upon it. Since all nations are culpable, all must participate in this petition for pardon, this solemn act of reparation, which will be for them a regenerating course of action. It is by the Blessed Eucharist that we can make amends to an outraged God Head. Therefore, all Christians should know it. Then they should spread a knowledge of the Eucharistic works already existing, thus calling new undertakings into being by their example.

The response to this fervid appeal was generous and instant. The churchmen who had read aright the signs of the times in the ever-growing devotion to the Blessed Sacrament understood at once the need and significance of this reunion of all Eucharistic workers. The hierarchy of France and Belgium, with scarcely an exception, pledged its undivided support. Bishops volunteered to send representatives if they could not appear in person. Italy would send Father Tezza to represent Cardinal Canossa, Bishop of Verona; Spain, the Count de Montalvo; Austria, Dr. Doppelbauer,

representing the Bishop of Linz; Switzerland, Father Ruidin and Canon Schorderet, founder of a community of nuns at Fribourg devoted to the apostolate of the press; Holland, the laymen, Van Lier and J. Russel of Maestricht; England, Father Basil, the Franciscan orator; Mexico, M. Armor; Chili, Father Jose Alejo Infante Concha, of Valparaiso. Pope Leo XIII, it was soon learned, had instructed Canon Ruggiere, representing Cardinal Alimonda, official Protector of Eucharistic Works, to convey to the Congress his warmest felicitations. When the appeal was first published the committee expected not more than one hundred adherents. Weeks before the first session was called to order it was evident that their number would exceed three hundred. Amongst these were the flower of the Catholic lay world in Belgium; M. de Dordolet and Count de Robiano and the French leaders of Eucharistic works, M. de Beffort, M. Gustave de Benque, M. Joseph de la Bouillerie, M. de Banne, M. de Mont Pelerin, M. de Cisse, founder and guiding spirit of the Association for the Sanctification of Sunday, Count de Mun, M. Baudon, President General of the St. Vincent de Paul Society, M. de Canlaincourt, Count de Damas, Count de Nicolai, Viscount de Vareilles Sommieres, M. Feron Vrau.

Mlle. Tamisier was transported by the enthusiastic interest displayed in the Congress on all sides. Her fertile brain was in a ferment with plans for its success. For a moment she entertained the idea of inviting the Jews of the world to participate—a plan which naturally met with the warm approval and support of Father Ratisbonne, the converted Jew, who originated the Congregation of Sion amongst his people and to whom Our Lady had given the Miraculous Medal to further conversions. But Mgr. de Segur dissuaded her from pushing the project further, since it might easily embroil the infant undertaking in great difficulties.

It was the last active service this great apostle of the Eucharist rendered to the cause. For on June 4, 1881, Mgr. Richard, meeting Mlle. Tamisier, remarked: "I have seen Mgr. de Segur today and there is no more hope." The following day he received the last Sacraments and begged his loyal friend, M. de Benque, to convey to Mlle. Tamisier his last blessing upon her and her work. Four days later he died peacefully. "I die," he said in his will, "as I have lived—in the love of the Most Holy Sacrament of the Altar. I desire to be buried in alb and white chasuble as a sign of my ardent love towards the Blessed Eucharist and the Blessed Virgin. On the casket that will enshrine my heart, let them engrave these words: "Jesus, my God, I love Thee and adore Thee with all my heart in the Most Holy Sacrament of the Altar." His death, on the eve of the first Congress, seemed to those who had labored most earnestly for its success a pledge of the heavenly blessings that would descend upon the movement as a consequence of his intercession at the throne of God.

Mlle. Tamisier effaced herself as soon as she realized that the congress would be an actuality. Her work had been accomplished. Many of those who were in the inner counsels of the movement did not even know the name of this *chevaliere* of the Blessed Lord. Just a few weeks before the Congress of Montreal, on June 20, 1910, she rendered her soul to God. The priest who attended her in her last illness remarked at the end:

"You have lived for Jesus Hostia—die for Him!"

"Oh, most willingly," she replied.

It was her last word: She had worked all during her life for the most spectacular exhibition of our Catholic Faith. And the Father, who sees *in secret*, did not overlook a single prayer, a single tear, a single act of her who had actually scoured the streets of Europe, as Father Chevrier had bade her do, for "sweet Jesus sake."

CHAPTER IV

OBJECT AND SCOPE OF THE INTERNATIONAL EUCCHARISTIC CONGRESSES

Any man seeking to explain on purely natural grounds the origin, survival and success of the International Eucharistic Congresses would inevitably find himself in a state of hopeless perplexity. For no congressional movement in our own times has ever displayed more perennial vitality with so few resources to call upon. Indeed, it can be said truthfully that, humanly speaking, there are more reasons for the gradual decay of the movement than for its steady development. The International Eucharistic Congresses have waxed stronger with the years in the face of the following handicaps.

1. *Local Disadvantages.* The idea itself was purely French in origin. The Eucharistic movement, especially as regards its exterior and spectacular phases, developed on French soil along clearly distinguishable French lines. Its originators never made any secret of their patriotic wish to save France by these demonstrations of Faith. Mgr. Snikers, Bishop of Harlem, in Holland, did not attempt to hide his dissatisfaction regarding this from Mlle. Tamisier when, in 1880, she sought to win his sympathies for the movement and his permission to hold the first Congress in Holland, provided this could not be done in France or Belgium. "French congresses amongst us!" the good Bishop fairly shouted in surprise and consternation. "But the French have a character that is diametrically opposed to ours. Certainly, an international reunion might be advantageous for them, for the Belgians, for the English. But we Dutch have noth-

ing to gain! Why do you come to us? Why try to say to us what you cannot urge upon them? You had better go to your orators. I know the French. I have heard their orators. They are fiery. When they speak, they fairly exhaust themselves. People applaud them. They improvise. They go too far!" And when Mlle. Tamisier suggested that Pope Leo XIII had verbally approved the project, the doughty Dutch bishop continued: "Of course the Pope would naturally bless your project. The Romans also like processions, but that is no reason why every diocese should be expected to adopt it, especially if the bishops do not think it useful for the people." That the outspoken leader of his people was wrong in his conclusions is plain from the success of the Congresses held in Malta, London, Metz, Cologne, Vienna and Amsterdam.

2. *Financial Disadvantages.* No material gain ever accrued from these Congresses to any individual, to any body of individuals or to any nation. On the contrary, they imposed heavy financial burdens on those who already had been taxed severely for the normal conduct of the works of religion. Several French cities though desirous of opening their gates to the Congress were not willing to open their pocket-books wide enough. The first Congress at Lille never would have materialized but for the financial support of M. Philibert Vrau and the Catholics of the North of France, who, proverbially generous, had been trained in this respect during two generations by the monetary calls made upon them to carry on the many religious works in which they took so much pride. "Big business" not only never drew any profit from these conventions but at first was opposed to them because of the personal sacrifice they entailed. And if politicians set their faces resolutely against them

at least in France in the beginning, it was because they took their cue from the captains of industry.

3. *Political Disadvantages.* These Congresses have never been prostituted to any political ends. Probably that is the main reason why there was so much opposition to them in France, where politicians only too often had used the Church for their own purposes. This is plain from the fact that the Catholic laity of France, finally aroused to the high-handed methods of their political lords, designed and declared these Congresses to be a protest against the encroachment of the State on purely religious territory. This clarion note of Catholic resentment of the unjust and unjustifiable interference of the State in ecclesiastical affairs rang out at every French Congress. When at the Congress of Toulouse, in 1886, M. Goblet made a sorry show of interference, he drew upon his head the opprobrium of right-thinking men. Once again at Angouleme there was ugly opposition on the part of the municipal authorities. After that the French politicians pretended to ignore these international meetings. But the action taken on more than one occasion in the Chambers of France following the Congresses proved conclusively just how sincere was this boasted liberality of the politicians. London learned for itself, when in 1908 the Congress had to yield in the matter of carrying the Blessed Sacrament through the streets that the spirit of the Reformation was not quite dead. But the politicians overreached themselves in their blind devotion to an effete tradition. For there was not a reputable Englishman who did not hang his head in shame over that shabby exhibition of bigotry and insularity, especially so as there were within the gates of the city on the Thames hundreds who the previous year, at Metz, had rendered homage to their Eu-

charistic King, without being molested by the Protestant dictators of Berlin.

4. *International Disadvantages.* Nine days after the close of the twenty-fifth Congress at Lourdes, even before some of the participants had reached their homes, the World War broke out. During the troubled years that followed it was impossible to convene the nations, even in the name of religion, for a feast to the Prince of Peace. Now, there were many who feared that the idea—based as it is on the assumption of Christian solidarity and a broad amicability among nations generated through the beneficent action of the Church—would go down like so many other schemes and movements purporting to unite the nations in a genuine brotherhood. Here, then, was the acid test. Had this movement been organized by the sheer force of some human genius, and had it so far been carried through by the combined talent of captains of organization, it would have perished, or else would have undergone so great a change, at a time when almost everything else in the world changed, that it could no longer claim identity of origin or purpose. But the truth of the matter is that the Congresses that emerged from the universal welter were more splendid in every respect than any held during the days of international peace and pretended understanding. Pary-le-Monial, in 1921, drew thousands who only a short time before had stood armed in the trenches that scarred the broad bosoms of France. Rome, in 1922, was thronged with thousands who had not forgotten the action of the Quirinal in days of stress, when it was hoped that the Triple Alliance meant a brotherhood in peace, but more especially in war, right or wrong. And Amsterdam, in 1924, gave assurance to the hearts of men that the wounds of war were fast being healed by the oil and wine of the Eucharistic Samaritan. Indeed,

the International Eucharistic Congress idea has weathered triumphantly the hurricane which carried so much before it, and wrecked so much it did not scatter.

Now, if men ponder upon these few of many obstacles with which the idea had to contend, they cannot but be convinced that there must be some explanation of this great contemporary phenomenon other than a merely natural one. And it is near at hand. The International Eucharistic Congresses have succeeded by reason of the very purpose of their being. For they are

A SUBLIME ACT OF FAITH

Men have worshipped with adoring wonder since that day when Christ changed the substance of the bread and wine into His Body and Blood, and gave, to His Apostles and their successors until the end of time, the power to bring down from heaven the Son of God—His humanity and divinity, His Body and Soul. The worship of this Holy Eucharist became more articulate during the ages as the need arose of offsetting the coldness of human hearts and of repudiating the wisdom of teachers who in their pride impugned the truth of the Presence of the Master in our midst. But ever Christ demands faith, even as He did in the desert when, having fed five thousand men on a few loaves of barley bread, He promised the "living Bread that came down from heaven." When His disciples complained of this "hard saying who can believe it," Christ did not attempt to explain how the ineffable mystery was to be accomplished. So throughout the ages He demands, as the first, last and ensouling principle of discipleship with Himself, absolute, unquestioning faith in His Miracle of Love. As He allowed the disciples to depart—"and they walked no longer with Him"—so His spouse, dominated by His spirit, has seen, during the long years of her

history, nations set their feet in a new way even if it was not Christ's way. She explains away no mystery to compel their swollen intelligences; she whittles down no dogma to fit the hands that would toy with the divine. She is Christ's even as Christ is hers. And therefore her loyal children rally around the altar, because it is heaven let down in this workaday world. They know Whom they have trusted, and hence they question not impudently nor scrutinize too curiously this inscrutable Thing. Like Thomas they adore. They do not see bodily Him who hides His majesty behind the white veil that mercifully tones down for our holden eyes the awful splendor of His face. This Eucharistic Transfiguration, seen of the soul's eye, forces them to their knees, weighs down their proud heads, lifts up their sin-palsied hands to strike their breasts in sorrow for their little faith, unseals their lips to confess: "To whom, Lord, shall we go but to Thee, for Thou hast the words of eternal life." And never does this upward sweep of human hearts attain more magnificent proportions, more soul-touching fervor, than, when from all corners of the world, at the cost of time, money and convenience, men hasten to a designated spot to receive Christ's blessing—no different, indeed, from the blessing they might obtain in their own home churches—but a blessing which is received with many outward marks of appreciation in the hope that in some poor way they will assure the Heart of the Master that His own are not utterly ungrateful for His goodness nor habitually forgetful of His nearness. The International Eucharistic Congresses are the corporate acts of Faith of the Catholic world, and as such have a dignity and significance which even the secular world does fail to recognize. When nations have sunk to such depths that lack of Faith is regarded as a badge of honor, then, indeed, the formal and solemn declaration of belief in the

"Mystery of Faith" is not only in order, but also sorely needed as a rebuke to the unbelieving as well as a spur to the believing. And surely these Congresses, by their very nature and purpose, by the splendor of the liturgical functions that form an essential part of their sessions, by the unabashed piety of thousands who for a few blessed days seem no longer to believe but actually to see, by the detailed reports of enterprises that seek to let in on men's minds the light that shineth forever "to illumine every man that cometh into this world," by pious practices which prove that faith is not an intellectual pastime but a vital force that reaches down into poor human lives cast in darksome places—all these prove them to be a need of the hour and a promise and presage of a brighter future.

THE LAYMEN'S ACT OF FAITH

When the Master was asked by Pilate whether or not He was a king, He not only did not deny it but proclaimed it in unmistakable terms. It follows, necessarily, that as the Eucharistic King, on the throne of His altar, He must needs have ministers, high and low, who officially act for Him and with Him. Through His priesthood, from the Pope down to the humblest priest, Jesus works in the manner He Himself has appointed. But this does not mean that the people may not approach Him, may not within certain well-defined limits labor for the extension of His Eucharistic reign. Just as a civil ruler, in a great crisis, enlists the services of some outstanding private individual of the realm without, however, investing him with permanent authority, so the good Master has frequently pressed into the service of His Eucharistic kingdom laymen of good heart and stout courage who have rendered invaluable aid to the crusade—aid which perhaps the clergy could not give. But it has

always been under the guidance of those who have received their mandate and authority from none other than the Master Himself.

Now, as the eloquent conferencier of Notre Dame, Pere Monsabre, said in 1888, "It is not according to the ways of the Church, which defines dogmas, nor according to the ways of theologians, who explain her mysteries, that the participants in these Congresses glorify Our Lord in the Sacrament of the Altar. But it is rather as faithful subjects who hail their King, affirming His power, banding themselves together to render their most befitting homage to His infinite majesty, and opening their hearts more widely to receive His favors." It is for this reason that the lay congressionists never occupy themselves with questions of dogma or discipline, which belong properly to the clergy. They do not share immediately in the Eucharistic rites, which is the inalienable and incommunicable prerogative of the priesthood. But the laymen flock together from all quarters to these Congresses to share as generously as possible in Eucharistic works. Hence, we find that at the Congress of Rheims, in 1894, place was made in the sessions for a discussion of such secular topics as Social Studies and the Workingmen's Question; that at the first Congress of Lourdes, in 1899, a section for women enabled them to participate actively in the crusade; that at the Congress of Angers, in 1901, the same privilege was accorded not only the persons but also the question of Catholic Youth, and that at the Congress of Metz, in 1907, the children came into their own. If the clergy decided questions that bore directly upon the sanctuary, then the laity discussed and deliberated upon questions of the world in the light of the sanctuary. Each department borrowed light and suggestion from the other, thus laboring effectively for the spread of the Eucharistic

kingdom. And hence it is that the voice of the layman is never so audible in the Church as at the Eucharistic Congress. Before the Sacred Host his lips quiver with emotion while reciting the act of adoration. In the strength of that hour the layman not only speaks out his mind about the Eucharistic crusade before his fellows and such priests as may be in attendance, but he goes home fired with the ambition to declare everywhere the condescensions and mercies of the Adorable Sacrament.

REUNION OF EMULATIONS

For the International Eucharistic Congresses are nothing if not powerful torches to enkindle the zeal of the people for the better things. The sight of thousands who glory in the possession of the Faith and are touched by the tendernesses of the Eucharist must necessarily, and almost involuntarily, affect the souls of the coldest. At such a psychological moment, like an electric spark running down a wire, inspiration leaps from the little white Disc. Men rejoice before the Lord in conscious assurance of His nearness and with the positive conviction that they have a role to play in winning back the world to Christ, the incomparable Captain of their souls. In church, in the procession, at Benediction in the public places, these men realize that salvation must come from the Hidden Lord. In the sessions of the Congress they have listened not only to expositions of the dogma of the Eucharist, which will deepen their own spiritual lives, but have heard reports of how from small beginnings, in the face of great odds, Eucharistic works have spread far and wide. The success of campaigns in one country cannot but open up new vistas to warriors in other lands where they have never been thought of or tried out.

The discussions following the reading of the various

papers and reports do not blink the fact that much remains to be done, that new agencies open new fields to conquer, that no stone must be allowed to remain unturned in this projected conquest of the world. It is true to say that the vast literature of these International Eucharistic Congresses excels anything of its kind produced by any other movement as regards practical methods, sensible application of them and praiseworthy endeavor to find new openings for the extension of the work. In the clerical department we have a whole *corpus* of practical suggestion on such questions as catechetical instruction, frequent Communion, plain chant, ecclesiastical architecture—in a word, everything pertaining to the proper conduct of Eucharistic worship. In the lay department we have a body of illuminating and inspiring suggestion regarding the solution of the social question and all it imports and connotes in the light of the Blessed Eucharist. No wonder that a man who has attended an International Eucharistic Congress is never quite the same again! If he come not away an apostle in desire and deed, he has been merely a physical witness of the religious enthusiasm there welling up. "Having eyes they see not and ears they hear not." But there are few such.

HOMAGE TO CHRIST THE UNIVERSAL KING

From the very beginning of the movement the idea of rendering Christ the kingly honors that are His due by right divine has been ever present, through these international Eucharistic assizes, in the minds of the organizers and participants. Since the International Eucharistic Congresses rose at a time when Christ's rights were assailed and His authority over nations disputed, it stands to reason that one of the purposes of these conventions was, in the words of the Cardinal Patriarch of

Venice, later Pope Pius X, the Pope of the Eucharist, "to reestablish the rights Our Lord possesses in the Blessed Sacrament to be loved and served as King, as happened in the ages of faith, since in our times this spiritual and temporal sovereignty is denied." This is the purpose of those mighty processions which lead the Christ from the Tabernacle where men have constrained Him to stay. This is the reason of all the pomp and ceremony with which His coming and His going is surrounded. This is the conviction that casts men upon their knees in the public marts, within sight of all the people. Christ Jesus is King, however vehemently atheistic states may deny it, whatever diabolical machinations may be employed to rob the people of their belief. If in our own day the besetting sin is a secularistic pretension on the part of rulers which eats like acid into the mental attitude of men, then the International Eucharistic Congresses have gone far to bring them to their right senses. In his epoch-making encyclical letter *Quas primas* (December 11, 1925), Pope Pius XI confesses the part played by the Eucharistic Congresses in hastening the day when men, by a special feast, would be called upon to pay homage to the Universal King.

Nor should we overlook how wonderfully the crowded Eucharistic Conventions peculiar to our day have contributed to the solemn declaration of this royal power of Christ over human society, having in view either that special dioceses and localities and nations or that the people of the universe assemble to venerate and worship Christ our King hidden under the Eucharistic veil, so that by sermons in hall and temple, by common adoration of the August Sacrament publicly exposed, by magnificent processions, Christ should be hailed as our King divinely given. Very properly, therefore,

you will agree that the Christian people, led by a divine instinct, wish to restore to this Jesus, Whom impious men were unwilling to receive when He came unto His own, all His royal rights, leading Him as they do from the silence and hiddenness of the sacred temples throughout the streets of the cities after the manner of one who is triumphant.

These authoritative words of Christ's Vicar will leave no doubt in our minds as to the sentiments of gratitude we should harbor in our hearts for the Eucharistic revival of the nineteenth century, and its crowning glory, the International Eucharistic Congresses, whenever we celebrate the Feast of Jesus Christ the Universal King. The Sunday before All Saint's Day, each year—the day set aside for the festivity—will be but an echo, formally recognized as such, of these great gatherings of the Master's followers held in the leading countries of the world during the last few decades.

AN ACT OF REPARATION

The newest feast in honor of Our Lord stresses the point that His majesty has been insulted. In fact, the feast, just like the International Eucharistic Congresses, is intended to appease the outraged glory of God. If the *Quas primas* recalls vividly the International Eucharistic Congresses, these Congresses revive the memory of a bull, *Graves et diuturnae*, of Pope Clement VIII, in 1592, whereby Perpetual Adoration was first instituted, though not generally practiced till 1810, through the foundation of a sodality in the Church of Santa Maria in Via Lata, in Rome, by Father Herman Cohen, and Father, later Archbishop, Bouillierie. The first adherents of the International Eucharistic Congress movement insisted upon the need of reparation.

The Catholic men of Lille, who made the first Congress a possibility, had long before learned to kneel in atoning prayer, day and night, before the outraged Host. No Congress has ever failed to return to this basic and dominant idea. Hence, the glory with which the Sacred Host is surrounded for a few days at these assemblages takes on the touching aspect of a huge act of sorrow, not only for the shortcomings of those who participate in the Congress, but more especially for those who in their hardness of heart never awaken to the need of atoning for their sacrilegious past and their heinous plans for the future. And the Master's Heart must be moved to mercy when He sees His people in tears, sighing, bemoaning their past guilt, preparing against lapses in the future. He who during His earthly days could not resist the holy compulsion of repentant tears cannot but give mercy precedence over His justice when He finds His own attempting in their feeble way to make reparation for the sins of those who have wandered so far afield and have remained so long in an alien country that they have no memory of their Father's house nor of His loving kindness. The International Eucharistic Congresses are the most powerful means we know today to stave off the avenging anger of God.

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CHAPTER V

THE EUCHARISTIC CONGRESSES IN FRANCE

The Church makes use of various rites which body forth her liturgical inventiveness, her willingness to adapt herself in the nonessentials of worship to the many peoples who make up her universal family. Just so each of the twenty-seven International Eucharistic Congresses has been characterized by special features of exterior ritualistic pageantry which give the keen observer an insight into the piety of the people in whose land it happened to be held, and an unfailing key to their religious temperament and spiritual idealism.

But these Congresses, taken as a whole, prove conclusively that there is a golden unity of belief and worship. No participant in any one of them ever felt himself an alien, whether the Congress was held on his native soil or in some remote country, the customs and language of which were wholly unfamiliar to him. Though there is nothing stereotyped about the accidental features and ceremonies of these Congresses, there is a sameness about the essential forms of worship which makes every congressist feel himself a world-citizen, a real cosmopolite. For, though the Master on the Altar allows himself to be encompassed by a rich variety of ritualistic pomp in order to feed the eye-hunger and ear-hunger of his children, He breaks one Bread only for the soul-hunger of His own. Therefore in order to paint a true and comprehensive picture of the International Eucharistic Congresses it is necessary to insist for a brief space on certain characteristic features which all have in common. This will serve as well as anything to accentuate the fact that each is an integral and essential

part of a vast concerted Eucharistic movement, guided and controlled by a Church that is the same the world over.

Mass. Now, it would be the most glaring inconsistency to gather in one spot from all quarters of the globe men of deep piety without providing them with opportunities of hearing Mass. Men come to these Congresses to get on terms of closer intimacy with Jesus. And if we have Jesus in this world it is because He left us the unbloody Sacrifice of Calvary. It is only too true that men often are blind to its beauty and lose its significance because, in their little churches at home, it is not possible to enact this great Drama on a fitting stage, with all the splendor of the liturgy and to the accompaniment of the ritual which the Church with her divine fecundity has called into being. Hence, at a time when men seek to penetrate deeper into the ineffable condescensions of the Veiled Jesus, it is fitting that a glimpse be given them of that sublime pageantry and that significant etiquette by which the Eucharistic King desires to be surrounded in His courts. Every International Eucharistic Congress has opened with a Mass offered up by one of the high priests of the Church. Often this Mass has been said in the open air, upon an improvised altar, with the sun looking down, almost jealous of the good fortune of men in having their Emmanuel so nigh them. And no man can say with what fervor the many Low Masses in the early watches of the morning were followed by the devout participants. At the very first Congress of Lille a standard was set in the matter of attendance at early Mass. By a common instinct—whose promptings none would gainsay and whose compulsion none sought to escape—most members felt in honor bound to hear at least three Masses each morning.

Holy Communion. Since all the congressists are friends of Jesus, tried and true, they do not come to these reunions as idle tourists or curious spectators in search of a

new sight, a fresh experience, an unknown thrill. They cannot be satisfied merely to stand around the new Golgotha. Therefore they are ready to rise at cock-crow in the morning to touch the feet of the good Rabboni as He stands outside the doors of His Eucharistic chamber. They appreciate as never before the unspeakable privilege of being permitted to break Bread with Him. In the light of the sanctuary lamp they long to discern His face through the fogs this world sends up. At the Congress of Lille the custom was fixed—and it has remained ever since an unwritten law which few would care to set aside or contravene—that all participants approach the altar-rail daily.

Adoration. Cold, indeed, would be the man who could forget the love which burned in his heart as He walked with Jesus to this contemporary Emmaus. Short, indeed, would be the memory of the man who could listen all day to discussions on Eucharistic topics and reports about Eucharistic works all over the world and still neglect, or forget, to steal time by day or night to visit the Master in His abiding place in order to thank Him for the inspiration of these days and to adore Him for His irresistible, loving kindness. Hence, from the first Congress there has persisted a holy rivalry amongst congressists in the matter of private adoration of the Blessed Sacrament. Sometimes the sacrifices they make to discharge this self-imposed duty show all the ingenuity of the saints. Many forego their meals, their rest, their recreation, in order to speak with the Master, to tell Him of the newly aroused love in their hearts, to beseech Him to shower blessings upon the Congress and its individual sections. It is a curious and significant fact that the most assiduous worshippers during the Congress are those who are most busily engaged with its exterior details and functionings. It has been noted more than once that the men who in the afternoon or evening are to discuss Eucharistic works in the various

sessions of the congressional sections are precisely those who seem freest to kneel in prayer. Perhaps they come to ask for strength, that their voices, as they lift them up in behalf of the Blessed Sacrament, may be heard around the world. Perhaps they come for light to say the proper word, to make the most helpful criticism, to suggest the best ways and means in their discussion of the papers read at the meetings. Who but Jesus can say? If the reports of the Congresses, reduced to cold type, can stir up as much enthusiasm as did the orations and papers when submitted by living voice, may it not be because they are surcharged with the fire stolen from the Heart of Jesus during the private visits?

Reparation. Every International Eucharistic Congress has been a protest against men's forgetfulness of the Master and a flat condemnation of His enemies who have lifted up their unholy hands against Him in His Eucharistic impotence. Congressists instinctively feel the need of making amends during these days for their own sins and for the sacrileges of the world. They know that countless men sin by day through planning for things that cannot be held fast without losing their hold on Jesus. Hence, reparation goes on during the Congresses from the rising of the sun till the going down thereof. The Blessed Sacrament is exposed in many churches of the convention town—in some cases in every church—from morning till night so that the children of the schools may cry to heaven for mercy whilst their elders are engaged in discussions. At night when, as the poet tells us, "the dunkest smoke of hell is let loose," men run after the bright lights that shine from pavilions of pleasure. Hence, nocturnal adoration, generally reserved to the congressionists, goes on in one or more officially designated churches of the city. It is plain that these friends of Jesus are not minded to lay themselves open to the gentle rebuke, "Couldst thou not watch one

hour with me?" (Matt xxvi. 40.) At several of the Congresses, especially those in Belgium, Paris, and the one at Paray-le-Monial, nocturnal adoration took on really astounding proportions. In the second Congress, at Avignon, it was debated whether or not to make two hours of nocturnal reparation obligatory on all participants. But there was no need to bind men so solemnly, as all seemed ready to abide by the spirit of the proposed statute.

Procession. As men in moments of happiness and victory, march gladly almost involuntarily, it is natural that magnificent processions, generally held at the close of the Congress, should be a striking feature of these gatherings. For every International Eucharistic Congress is a sublimated, glorified Corpus Christi celebration, and that feast was instituted to celebrate in a poor human way the triumph of Jesus Christ, which the angels and saints proclaim forever in heaven. On that glorious day the Church shouts and sings and dances for sheer joy because she has Jesus with her. With Him in the bark of Peter there is nothing to fear. She does not even fear to bring Him out of His little prison-house on the altar to carry Him through the crowds that surge in the streets and market-places. He is the Friend of all, even of those who will not submit to His Eucharistic sovereignty. There is no doubt in her mind about His Kingship. She will gently compel, as far as she is able, all men to bow before Him. Others may be ashamed of Him, but not she! Therefore she surrounds His march with all the pomp and ceremony befitting a regal spectacle. Pilate cried out once, half in pity, half in mercy, "*Ecce Homo!*" The Church in her Eucharistic processions shouts exultantly, "*Ecce advenit Rex Dominator Gentium,*"—"Behold the King, the Ruler of the Nations cometh." Hence, Father Faber beautifully says that a procession of the Blessed Sacrament is "the highest culminating point of ecclesiastical worship and Catholic ceremony. In it

is expressed the notion of triumph. Our Sacramental God proceeds around the Church with all the pomp the poverty of human love can shed around Him, as the Conqueror of the human race. It is then that we feel so keenly He is our own, and the angels can claim less in Him than we. Procession is the function of faith, which burns in our hearts and beams in our faces, and makes our voices tremulous with emotion, as our *Lauda Sion* bids defiance to an unbelieving world. It is the function of hope, for we bear with us our heaven which is on earth already, our reward, who has put Himself into our hands as it were in pledge, and so we make the powers of hell to tremble while we tell them by shout and song how sure we are of heaven, and the adorable Sacrament meanwhile flashing radiance unbearable into the terrified intelligences of our unseen foes. It is the function of love, for it is the timid, happy, heartfelt, venturous use of our right to be familiar with Him. The procession is moreover a pathetic representation to Him of all life, private, social, political, and ecclesiastical, for what are all lives of men and families and states and churches but processions of exiles, pining, toiling, traveling home to Him, and yet through this mystery, not only to Him, but also in His company?"

The procession at an International Eucharistic Congress is the climax of days filled with a fervor and enthusiasm that runs through the masses like fire through stubble. It affords those who were unable to participate in the deliberations of the Congress an opportunity of showing not only their sympathetic interest, but, vastly more, their living faith in the living presence of the Living Christ. The cities are gaily decorated for the march of the King; flowers rain from the hands of children; prayers ascend from the lips of the people in all languages of the East and West; hymns, distinctly martial, arising from thousands of throats almost drown the thunder of cannon

and the music of church bells; priests, young and old—some swarthy from equatorial heats, others wan from Arctic winters, others pale from long study in dingy chambers—wedge open a way for the purple of bishops and the carmine of cardinals, which speak of the King who comes this day vested in white—the white of snow on eternal mountain tops, the white of lamb's wool. These International Eucharistic Congress processions are generally held on the closing night; and if the thousands who fall on their knees by the wayside do not see clearly it is not because their eyes are full of star dust, but rather full of tears that reflect the flickering light of myriad candles. And when the procession halts, and columns upon columns of marchers have quietly ranged themselves around the altar like an army drawn up at attention before its accepted leader, then the King in His white raiment is lifted just above the heads of His people. In the semi-darkness the mass of countless human heads looks for all the world like a mosaic floor for the feet of Him to tread upon who came bringing the glad tidings of peace. Indeed, Jesus is a King, and His people acknowledge His sovereignty. The cannons that are booming in the distance announce the fact to the world.

And with such magnificent triumphs the International Eucharistic Congresses always terminate. The Eucharistic Master goes back to His tent. The thousands disperse—some of them to far-off lands. But they will not soon forget Him. None will ever be the same again. The memory of that blessed hour will remain with them as a benediction. For not only has Jesus asserted His Kingship over His own, but he has done it in the ineffably democratic way of keeping step with them in a procession where everyone is welcome and in which everyone contributes an integral part to a common enthusiasm.

CONGRESS OF LILLE

June 28-30, 1881

Just fifteen days before the opening of the first Congress an iniquitous law was passed in the French Parliament banishing religious instruction from the schools. This sinister fact was fresh in the minds of the congressists, who appeared in far greater numbers than was anticipated by the committees. As if in protest against the official conduct of the nation's lawmakers, the sessions of the Congress were held in the buildings of the Catholic University of Lille, which had been founded a decade of years before against just such a contingency as had befallen. Only a few days before the convening of the Congress, Albert the Great Hall, on the Boulevard Vaubon, had been opened for the students. Attached to it was a superb chapel due to the generosity of that great leader of the North, M. Philibert Vrau. Here each morning Mass was offered up by Mgr. Henry Monnier, Titular Bishop of Lydda, who administered the widowed archdiocese of Cambrai. Fully conscious of what was being inaugurated in a noiseless way, he addressed the congressists each morning on the importance and significance of their acts and deliberations. Like a refrain appeared again and again in his three discourses the Gospel words, "To whom, O Lord, shall we go but to Thee, because Thou hast the words of eternal life?" After the Mass all the delegates repaired to the University refectory for breakfast in common. It was a real *agape*, where all felt themselves brothers and armfellows in a grand campaign. Again at noon and in the evening they sat at a common board. Could they refrain from thinking, in Scriptural fashion, "How joyous and sweet it is for brothers to dwell in unity!"

The intervening hours were crowded with the sessions

of the Congress, of which there were three each day, followed by discussions. Almost all questions pertaining to the Eucharist and Eucharistic works came up for treatment at the hands of those who were both experts and apostles. In order to establish a topical order the Congress was divided into three sections. The first, convened in Ozanam Hall at nine in the morning, discussed "Adoration and Reparation." The second, held at two in the afternoon, busied itself with questions of "Worship, Exterior Manifestations of Eucharistic Devotion, Divers Eucharistic Works." The third, at four in the afternoon, concerned itself with "Propaganda, Reports of Eucharistic Works Throughout the World." In the evening there was a general meeting to which the public was admitted. M. de Belcastel, a former senator from Toulouse and one of the most eloquent orators of his day, stirred the hearts of his hearers the first evening by an address on "The Social Sovereignty of Christ"; on the second evening Father Joseph Leman of Lyons, a converted Jew, speaking on "The Reestablishment of the Rights of Jesus Christ," made an eloquent plea for frequent Communion and reverence for the Holy Name of Christ. Both these incomparable orators interpreted the meaning and significance of the day's work for the assembled delegates and their sympathetic friends.

To give a summary idea of the broad scope of the deliberations and interests of the first International Eucharistic Congress, it will be enough to enumerate the topics discussed by masters:

Associations: Confraternities of the Blessed Sacrament; Eucharistic Retreats; Perpetual Adoration; Nocturnal Adoration; Adoration by Day; The Holy Hour; Adoration by Children; Adoration by Groups of Families; Adoration by Groups of Professional Workers.

Worship: Poor Churches; Eucharistic Chant; Processions; The National Votive Basilica of Montmartre.

Ecclesiastical Works: Adoration by Priests; Masses of Reparation.

Mass and Sacraments: Men's Masses; Frequent Communion; Communion of Reparation; Holy Viaticum; Preparation of the Sick; First Communion; Catechism of Children.

Eucharistic Propaganda: Reviews; Brochures; Religious Pictures.

On each of these many topics there were solid and instructive papers by men whose names carried weight. The discussions that followed were rich in suggestion. Everyone was free to say what was in his mind, to proffer any expert knowledge he might possess, to illuminate the point by citing Eucharistic endeavors in his native land or diocese. Criticism was frank and free, for men were not seeking their own glory but the extension of the Eucharistic Kingdom in the quickest and most efficient way. New vistas were opened up by the reports of Eucharistic movements in various lands. Perhaps one of the best works set on foot was the organization of Voluntary Catechists for children in the state schools, at the very time when they were officially made atheistic.

"The Triumph," as the procession at the close of the Congress was called at the time, was anticipated by a night of adoration in the Church of the Sacred Heart from which there was scarcely a congressist absent. M. Vrau had dreamed at first of leading the procession to a shrine just outside Lille—Notre Dame de la Treille—which he and his friends had raised up from its ruins and which was one of the most popular sanctuaries of the people. But in his sermon in the Church of the Sacred Heart the

eloquent Jesuit, Father Verbecke, whose name is intimately associated with the first International Eucharistic Congresses, took it upon himself to cry out in his peroration: "We shall go to the Church of St. Maurice;—the general of the Theban Legion, the hero who before the Emperor and under the blow of the sword did not cease crying out, 'I am a Christian!' Behold the patron of militant Catholics! Go to him." It was a happy inspiration, happily broached, to a people aroused to the highest pitch of religious enthusiasm. And so towards eight o'clock in the evening of Sunday, June 30, five thousand men, holding lighted candles and singing the *Lauda Sion* as they walked, repaired to the Cathedral of Lille. The five spacious naves were crowded. The piazza before the church was a solid mass of people. The streets that gave off the square were blocked by a living, surging mass of humanity. It was a triumph even in a part of France where men have ever fought—never more valiantly than in the decade of years in question—for their right to adore "the Christ who loves the Franks." Father Verbecke in words that are still vibrant with enthusiasm and emotion addressed the assembled thousands on their duty to confess their belief in the Eucharistic Christ. The people were swept off their feet, And, when at the end he asked them to repeat after him an Act of Reparation, a mighty shout went up from hearts that could no longer be still. And why should they not shout? Was not this the triumph of their Lord? Had they not suffered for His cause, for the right and privilege of doing what they were doing at the moment? Were they not prepared after the exaltation of this sacrosanct hour to go to prison if needs be for their Christ? It was a tense moment, all the more so because of the utter sincerity of the people, as they cried out after the good priest:

Lord Jesus, God of the Eucharist, behold us prostrate before Thee. Unbelievers blaspheme Thee; the indif-

ferent abandon Thee; but we, sinners as we are, confess Thy power, proclaim Thy goodness, implore Thy mercy!

Grant us pardon, Lord, for the irreverences which dishonor Thy temple, especially during the divine services; pardon for the desertion of Thy holy table; pardon for sacrileges and profanations; pardon for our negligences and coldness. Alas! Lord Jesus, iniquity has closed the doors of Thy temples, reduced Thy sanctuaries to silence, dispersed Thy servants. Men have forbidden Thee to show Thyself to us within the walls of the city, even to be carried openly to succor the dying on their last journey. Adorable Exile from our modern world! pardon for the men who are swept away by their passions, weakened by their pride, who fear not Thy face, who do not wish to hear Thy name. Alas, we admit it blushing! If they succeed in their efforts, it is because we must strike our breasts and ask pardon of Thee for our coldness towards Thy cause, our weakness in vindicating Thy rights.

Lord, do not cast away our petitions; do not reject our feeble efforts. At this moment we wish to make our voices resound to the furthestmost extremities of the world, to invite all our brothers to join in this solemn act of our reparation and love. May they gather around Thy tabernacle and form night and day a guard of honor. May they form an escort for Thee when Thou dost leave Thy abode; participate frequently in the Eucharistic banquet; assist often at the sacrifice of Thy love! May they, supported by Thy grace, join their sacrifices to Thine; may we all give to our holy faith the testimony of our works and our sacrifices, even of our blood! Lord, have pity on Thy Church, have pity on all Christian peoples, have pity on France!

Arise, O Lord, and Thy enemies shall be scattered! Jesus, pardon us and save us! Confirm the good, strengthen the weak, lift the fallen, bring to the ways of truth and justice those who hate Thee and persecute us.

Shorten the hour of trial; hasten the hour of deliverance, so that we can soon come to Thy feet, no longer to sing the songs of sorrow, but rather to thank Thee, to praise Thee, to bless Thee, to intone here below the chant of thanksgiving which we will continue in the splendors of eternity. Amen.

It was the end of the First International Eucharistic Congress. The movement had been launched successfully, even triumphantly. So, at least, all the participants in bidding one another farewell declared with evident joy. A year later Canon Jules Didiot, professor at the Catholic University of Lille and an indefatigable laborer of the first hour, was not ashamed to give his impressions of it before the Congress of Avignon: "Is it not true that we have known the happiness of St. John in the Cenacle whilst resting upon the bosom of His Master; the happiness of the disciples of Emmaus, whose hearts were set on fire by the words of Jesus and the breaking of the mystical bread; the happiness of His real and substantial presence; the happiness of living near Him, with Him, exclusively for Him; the happiness of not speaking but about Him, and of not thinking but of Him; the happiness of suffering and making amends, of laboring and weeping for Him; the happiness, above all, of loving Him and nothing but Him?"

But a still more eloquent, because authoritative, eulogium was soon to come from the Vicar of Christ. M. Vrau, with his usual readiness to do the unseen, ungrateful work of any religious undertaking, took it upon himself to prepare for publication a full report of the work and deliberations

of the first Congress. He paid out of his own purse for the printing of the stately volume of six hundred and six pages, even as he had poured out money for the conduct of the Congress and the food that was gratuitously supplied the delegates. Having finished the Report by July 11, with his usual dispatch he forthwith presented the first volume to Pope Leo XIII, together with a letter as distinguished for its tone of chivalric devotion to the person of the Holy Father as for its joyous love of Jesus Hostia. And Leo XIII, in a precious Brief, August 22, 1881, said the most golden words that could be uttered about the first International Eucharistic Congress. He also laid down a program which in half a century has not been improved upon or essentially altered:

It is with great joy, dear Son, that we have read in the letter of our Venerable Brother, Henry, Bishop of Lydda, Auxiliary of Cambrai, and in yours the details of the reunion organized by you at Lille for the purpose of repairing the iniquities wreaked upon the Most Holy Sacrament of the Eucharist and of promoting Its worship. We are greatly elated not only by the enthusiasm with which the Venerable Bishops have approved this meeting, have blessed it and have been represented at it by distinguished priests, but also by the eager support given it by prominent persons in the ranks of the clergy and the best circles of the different nations of Europe, and even of different countries. These delegates by their numbers, which almost reached one thousand, have shown the great extension of the work of Nocturnal Adoration; and, furthermore, they have been able to report how this salutary institution is taking root everywhere, is progressing and bearing fruit. If all these things are of a nature to obtain for your work fresh encouragement, the exchange of ideas to which your reunion has opened the way will

most certainly be useful also as a means of reacting against the evils of the times. In order to destroy, if possible, the reign of Christ on this earth, impiety does not blush publicly to attack His Holy Name in words, publications and horrible pictures; and to fill up the measure of its iniquity it dares to unleash a fearful hatred against His Divine Person, really present under the Sacred Species. Men are struck with horror to see what atrocious insults human perversity, stirred up by the hatred of hell, opposes to the infinite charity of this most admirable Saviour, who, not satisfied with the humiliation of our human nature, which He assumed, with the unceasing bitterness of His most sorrowful life, with the most cruel death which He underwent for our sakes, has wished to spread everywhere the riches of His love by giving us the Most Adorable Sacrament of the Eucharist. Thus the sacrifice which He offered up once for the human race is unceasingly repeated; He Himself remains forever with us; His divine Flesh becomes our food and in inviting us to Him makes us enter into a participation of His divinity. Though it is not in our power to suppress the hateful perfidy of these ingrates and stop their abominable deeds, let us at least try by our love to console in some measure the Heart of Jesus so cruelly outraged; let us procure as many acts of reparation as possible; a more ardent worship; honors more splendid in proportion as we behold Him the Victim of a more shameful and monstrous ingratitude. Therefore, Dear Son, promote your work actively; gather without ceasing new recruits; propagate the enterprise to which you have devoted yourself; strain every nerve to excite in all the heavenly fire which Christ came into this world to light and which He wishes to enkindle especially by the Sacrament of the Eucharist. This God of

Goodness will sustain you by His help and power; and His liberality will reserve for you a recompense proportionate to your efforts. This reward we wish you and your associates most abundantly; and as a pledge of heavenly favor, as a sign of our fatherly good will we impart to you, with loving heart, Dear Son, the Apostolic Benediction.

With such encouragements from the Watchman on the Tower of St. Peter, M. Vrau could not be detained from making every effort to perpetuate the work of the International Eucharistic Congresses. With the help of Cyril Mont de Benque, Secretary General of the Directorate of the Bank of France, a man as fervent as generous, permanent headquarters for the movement were opened at Lille, where they remained for more than thirty years. M. Gustave Champeaux, identified with the textile industry of M. Vrau and M. Camille Feron-Vrau, was named Secretary whilst M. de Benque became treasurer. Mgr. de la Bouillerie, Coadjutor Bishop of Bordeaux and Archbishop of Perga—a man who had assisted M. Vrau in establishing Nocturnal Adoration, founded the first Tabernacle Society and had written a shelf of Eucharistic works—gladly accepted the presidency of the Permanent Committee. To these was associated, as Director of the Literary Labors of the Congress, M. Canon Jules Didiot. The name of M. Vrau always appears last in the list of participants at the Congress. Only on two occasions did he appear before the gatherings to address the delegates. But upon him devolved, at least during the first trying years, the enormous and tedious task of sending out invitations, arranging programs, commissions and sessions in conjunction with the local committee of the city where the various Congresses were to be held. If Mlle. Tamisier was “the beggar of the Blessed Sacrament,” then surely M. Philibert Vrau was the glad and willing salve of the Master on the Altar.

THE CONGRESS OF AVIGNON

September 13-17, 1882

There were probably some mystical reasons which determined the choice of Avignon as the theatre of the second International Eucharistic Congress. Was it not the ancient city of the Popes? Could one desire a soil more profoundly Catholic and more fundamentally Roman? Besides, had it not been one of the first cities of Gaul to welcome the good news of the Gospel? Was there not a reputable tradition attributing its evangelization to Martha, who received Jesus at Bethany and extended hospitality to His Apostles? Had it not been the stage of one of the most remarkable Eucharistic prodigies of the Middle Ages? Did not the Grey Penitents, established by King Louis VIII in 1226, enjoy the enviable distinction of being one of the oldest confraternities in the Church, and was not much of their beneficent action directly attributable to their devotion to the Hidden Master? Was it not at Avignon that Pope John XXII in 1323 enrolled St. Thomas Aquinas, the lutanist of the Blessed Sacrament, amongst the saints? And nearer our day, is it not true that if the regional Congress of Douay, in 1875, prepared the way in the North of France for the International Eucharistic Congress, Avignon, with its fetes in honor of the jubilee of the Grey Penitents, in 1876, did the same in the Midi?

Pope Leo XIII, in a Brief to the Archbishop of Avignon (September 1, 1882) praised in the highest terms the forthcoming Congress, which would bring so much consolation to his heart, devastated by the impiety of men who left no stone unturned to oust Jesus from the homes, the schools, the public gatherings, the customs of the people, nay, from the world itself. As a pledge of his approval and a goad to the godfearing to hasten to the old Papal city, the Holy

Father granted precious indulgences. In answer to the Pope's appeal, more than three hundred priests were present at the Congress. The fine flower of the French nobility came, as also scores of apostolic laymen. Archbishop Hasley pontificated in the grand Cathedral of Notre Dame des Doms, for seventy years the central Church of Christendom, and fittingly preached on the relation of Our Lady to the Eucharist. In closing an oration that was distinguished for chaste diction, profound thought and moving piety he did not fail to draw practical lessons as to how men can learn from the Mother of God how to deal with the God of the Eucharist. There was something almost paternally sensitive in these words, which perhaps found an echo in the papers read at the three sections of the Congress. For if one thing stands out it is the number of papers devoted to the questions of instructing the young not only in the rudiments of the Faith, but more specifically in their conduct towards Jesus Hostia. Even the question of promoting frequent Communion amongst homeless girls was treated of in a paper that shows fine thought and originality of method in dealing with this neglected class. It was at this Congress that Father Henry Durand of Brussels, a Blessed Sacrament Father, first attracted the attention of the delegates to the question of Communion amongst the young. Subsequently he will return to the same argument in the International Eucharistic Congresses. As happened the previous year, there were reports of Eucharistic works in various French dioceses and in countries like Spain, Holland, Italy, Poland, Germany, Austria, and Greece, all of which bore eloquent witness to the fact that the electric spark of Lille had run around the world. The question of the Eucharist in the Orient was touched upon by M. de Belcastel and M. de Moindry.

The crowning hour of the Avignon Congress came on the closing night, when the clergy, with the Archbishop of

the city and the bishops of Frejus and Lydda, marched through the cloisters of the Jesuit College, together with six thousand devout men carrying lighted tapers. The Grey Penitents were there in their unique habit and the peoples of the South in their quaint dress. From eight until eleven the procession was on its way, but the fervor and enthusiasm, especially vocal, of the marchers never abated. Father Verbecke, at the end of an address on "The Social Influence of the Eucharist," recited an Act of Reparation, which the faithful took up with good heart and lusty throat, probably for the reason that it was arranged after the fashion of a litany. Thus closed a convention which marked a decided step forward in the Eucharistic movement. The thirty-five resolutions adopted by the Congress were very practical in their scope and definite in their aims.

There was only one disagreeable feature about the Avignon Congress and that was the unwillingness of the civic authorities to allow the procession to wend its way through the city streets. Strangers from other lands were perplexed, perhaps even scandalized, at this show of narrow bigotry. Later on M. Canon Jules Didiot, speaking at Lille about the Congress, uttered these noble words:

The reason which makes us desire to leave our churches and that, too, with the banners of the Most Blessed Sacrament, was made the very pretext why they imprison us, Him and us, in His temples. Men wish to banish Him from human society, from its customs, from its manners. They forbid Him the broad streets and the public places. But we who are well known as his messengers and soldiers, we will furrow France and Europe with our pilgrimages to His sanctuaries. We will fill the towns with our marching and our counter-marching for these new Congresses which our forebears, with all their Faith,

had no idea of inaugurating. We will imitate in this the conduct of that Joseph of Arimathea "who expected, also, the kingdom of God" as it is written, and who on the night of the death of Jesus bravely approached Pilate, *audacter introivit ad Pilatum*, demanding the body of the Master, *et petiit corpus Jesu*. Thus our Eucharistic assemblages will act. Impatient to leave the shadows of our churches in order to take a stand on the open ground of public rights, they will demand audibly, and will demand without ceasing, from the public authorities that there be left us the Body and Blood of Jesus Christ, who is our most precious and inviolable good because He is the Food of our souls. And they will not cease demanding it till the day when, after the example of the Roman proconsul, it will please them to return Him to us—*Tunc Pilatus jussit reddi corpus Jesu*—so that freely, publicly, we can honor and adore Him, embalm Him with our prayers, envelop Him with our love.

CONGRESS OF TOULOUSE

June 20-25, 1886

Toulouse—known in pagan times as the Rome of the Gauls and in Christian times as the Holy—was chosen for the third International Eucharistic Congress largely through the representations and promises of financial support of M. de Belcastel, a former Senator, whose electric words had been heard, both at Lille and Avignon, pleading in support of the Social Reign of Jesus Christ through the Blessed Eucharist. The choice was warmly and universally applauded, for all the world knew that in its fortress-like church of St. Sernin, Toulouse jealously guarded the relics of St. Thomas Aquinas, who had sung with highest inspiration the glories and tendernesses of the Eucharistic

Christ. Besides, that same year the Apostleship of Prayer, organized at Toulouse by Father Henry Ramiere, S. J., and maintaining its central bureau there ever since, was to make high festival in honor of its golden jubilee of foundation at Vals by Father F. X. Gautrilet.

But at the very outset some anonymous enemies of religion denounced the forthcoming Congress to the governmental authorities. The bigoted Minister of Public Worship, M. Goblet, was easily persuaded that the Congress would take on the proportions and significance of a council. Now, according to the fourth Organic Article surreptitiously attached to the Concordat, such conciliar assemblages were open to governmental inspection, approval and direction. M. Goblet was only too glad to threaten the proposed gathering with the vexatious interference of the law. But Cardinal Florian Desprez, Archbishop of Toulouse, was not to be intimidated by the curt telegram of the Minister. He wrote forthwith a manly but firm letter in which he showed that the Congress would not be a council, nor a metropolitan synod, nor even a diocesan synod. In the minds of its sponsors, "of whom most are layman, the simple layman can and must take part. I admit that the enclosed program calls for some priestly reunions, but these meetings themselves escape the provisions of the article of the law to which you call my attention. None of these priests has received an official summons or any legislative mandate; and, though they gather in concert for four or five days to study in common, they do not constitute a deliberate assemblage, and it is nothing but common justice to apply to them this other word of Portalis, commenting on the *loi de germinal*: 'A number of bishops who select a meeting-place to confer or write on any subject do not constitute a body of bishops.'" With great intrepidity the Cardinal went on to point out that the proposed Congress differed in noth-

ing from its two predecessors at Lille and Avignon, to which the government had taken no exception. "The same spirit," he wrote, "animates it. The same committee, with headquarters at Lille, organized it. It pursues the same object, at once religious and patriotic, of trying to make men recognize the sovereign and imperscriptible rights of the God-made Man who resides on our altars and who holds in His hands the solution of the social and economic problems with which the people and their leaders are concerned."

But the Minister, refusing to be convinced, showed all the blind stubbornness of a provincial bully. The Cardinal, therefore, addressed to him the following note, which he was not slow to give to the world through the press: "The copy of the facsimile which you were good enough to communicate to me is evidently the work of a falsifier who wishes to make you the victim of a joke. The only authentic program is the one I had the honor of submitting to you in my letter of June 10. You will not be surprised, therefore, if we conform ourselves to it on my responsibility alone." The courage of the veteran Prince of the Church was approved with jubilation on all sides. His brave stand contributed as much as anything else to the unprecedented success of the Toulouse assizes.

When on the night of June 20 the delegates repaired to the Cathedral of St. Stephen for the formal opening of the Congress, the enthusiasm of the people knew no bounds. Not only the Church but also the city was elaborately decorated with festoons of evergreen and placards in letters of gold. Precious hangings that had not been seen since the day when Toulouse lost her hegemony as the capital city of the States of the Midi were displayed in the sanctuary. Men were roused to the fighting point, and so on the very opening night an embryonic procession spontaneously formed in the cathedral and

after marching through the sacred precincts, under the leadership of M. de Belcastel, passed out under the stars. There could be no doubt as to the spirit with which the delegates would begin their deliberations on the morrow nor any fears as to the sympathetic interest with which their work would be followed by the Provençal masses.

The papers and reports read at the meetings of the three sections of the Congress were uniformly solid and illuminating. Two subjects, however, were accentuated by men whose names were well known—the Eucharistic Education of Children and the Eucharistic Theology of St. Thomas. Father Henry Durand, who had pleaded for the children on other occasions, came to the Congress with much new data on this form of the Eucharistic crusade. With an enthusiasm which had become more ardent with the years, with arguments whose clearness and cogency all were quick to admit, he pleaded his cause at one of the opening sessions, and later reverted to the subject in a paper that went straight to the heart. He related how in a small village of the North he had gathered children three or four years of age to say the Stations of the Cross, under his guidance, for the success of the Toulouse Congress. He had found no great difficulty in teaching them to sing a few simple hymns. Scarcely able to speak, they still lisped these words at each station: "My God, I love Thee in place of all those who do not love Thee. My God, I pray for those who do not pray. My God, bless little Father Deo Gratias [this was the name the little ones gave Father Durand] and give him everything he wants for the Congress of Toulouse." True apostle of the lambs, Father Durand quoted from many children's letters to prove that they had an understanding of the Blessed Sacrament and an appreciation of what the International Eucharistic Congress could do to promote devotion to the Guest on the Altar. And at the end he read a touching

communication from the Infant Adorers in the Petit College of Grasse. The enthusiasm with which his plea was heard proved plainly that these veteran soldiers of the Eucharistic Christ would not dispense with the prayers of the little ones. From that day on the children were not forgotten at any International Eucharistic Congress.

The second outstanding topic of the Congress, as was to be expected of a gathering that drew inspiration from his Eucharistic hymns, was St. Thomas Aquinas. The Catholic world was still vibrating with the call of Pope Leo XIII in the *Aeterni Patris* to return to the philosophy and theology of the Angelic Doctor. The great Pontiff had convinced the world that after having tried so many doctors with little success it was high time to go back to the master who had reared intellectual giants on the substantial bread of his doctrine. At the Congress of Avignon the archpriest of St. Agricola, M. Marrel, a poet of note and a theologian of distinction, had discoursed on "The Eucharist and St. Thomas Aquinas." As a pendant to this splendid paper there was a study by the Abbe Bonyac on "The Venerable Antoine Lequien," who a few centuries after the death of the Angel of the Schools had put his Eucharistic teaching into practical effect by founding in 1657 the first religious institute devoted to Perpetual Adoration. The Avignon Congress had passed a resolution calling upon the delegates to labor for the beatification of this great Dominican, which had been so long postponed by the upheaval of the French Revolution. Now at Toulouse Father Hyacinth Cormier—one day to be General of the Dominicans and ten years after his death, in 1916, a probable subject for beatification—in a masterly paper proved the love of the great Doctor for the Eucharist and his incomparable competence, as shown forth in the Office for the feast of Corpus Christi, to speak of Jesus Hostia. This learned study, written with match-

less delicacy and insight, was loudly acclaimed. The Bishop of Rodez, preaching in St. Sernin on the evening of the second day, treated of St. Thomas as the Bard of the Blessed Sacrament and Doctor of the Eucharist—a title, by the way, formally accorded him by Pope Pius XI on June 29, 1923, in the encyclical letter *Studiorum Ducem* issued on the sixth centenary of his canonization. The same subject was dealt with on the fourth day by Father Charles Douais, professor at the Catholic University of Toulouse, one of the most erudite historians of the day, and subsequently Bishop of Beauvais. As the revival of Thomism marches hand in hand with the Eucharistic renaissance, contributing to it many precious elements of dogma and devotion, it may be well to quote a few paragraphs from the able study of Father Douais, which was received with great satisfaction.

To celebrate in such accents a Sacrament about which it is difficult to speak it is necessary to join to genius a big heart nourished on humility, sacrifice, a total surrender to the divine Saviour who had wished to embrace the world with the fire of His love. The Church held her peace for twelve centuries to find praise worthy of her God. At last she found it. St. Thomas presented her with the *Sacris Solemnis*, the *Pangue Lingua* and the *Lauda Sion Salvatorem*. Beautiful hymns they are, besides being magnificent prayers and eloquent sermons. They move; they exhort; they inflame. They put praise on the lips and a spur to do good on the heart. The entire Church—Pontiff, priests and people—filled with gratitude, has hence promoted an ardent devotion to that poet, that theologian and that saint who has given her a voice with which to laud the great Sacrament of Love. During the Middle Ages, in panegyrics on the Angel of the Schools, orators never

failed to speak of his great love of the Eucharist, and those passages of these discourses were always most enjoyed, best understood, most moving. Behold the powerful, irresistible appeal; behold the principal cause of the devotion to this great saint! St. Thomas praised, loved, studied the Eucharist; and the Eucharist in return, has won him all hearts.

At the closing session of the day, in the Church of St. Sernin, Bishop, now Cardinal, Cabrieres of Montpellier explained in masterly fashion the teaching of St. Thomas regarding the Sacrifice of the Mass. Amongst the reports of Eucharistic works we find one by Father Thomas Coconnier, O. P., professor at the Catholic University of Toulouse and founder of the bi-monthly review, *Revue Thomiste*, on a society of young noblemen under the protection of the Angelic Doctor, devoted to the catechetical instruction of the poor. The Congress of Toulouse was, indeed, frankly and unblushingly Thomistic. Toulouse was simply true to its religious instincts and historical traditions.

There was a magnificent procession around St. Sernin on the evening of the fourth day to which the loyal people flocked in great numbers. When the procession had entered the vast church, just as the monstrance was placed on the altar, a huge repository, twelve feet high, was suddenly illuminated. The close of the Congress was witnessed at Lourdes, whither seven thousand people hastened to do reverence without molestation to Christ on soil which by every right under heaven can be called His Mother's. There were two Cardinals, several bishops and fifteen hundred priests in attendance. Perhaps the most touching group of laymen—of whom there were thirty thousand present—was ranged under a banner that carried the simple inscription: "Saint Benedict Joseph Labre." It was composed of fifty-two destitute men whose pilgrimage to

Lourdes had been made possible by the delicate kindness of anonymous benefactors. They were fellows-in-arms of that poor unwashed saint of the eighteenth century who spent so much of his time in the Roman churches where the devotion of the Forty Hours was going on that he is known as the "Saint of the Forty Hours."

The procession at half-past two in the afternoon was gorgeous, as processions can be gorgeous without being spectacular in Lourdes alone. Young men predominated in the serried ranks. Toward its end there broke forth a terrific thunder storm. But the men held their ground. In the evening the friends of Jesus marched in procession in honor of His Mother. They knew full well that the Good Master would not begrudge His Immaculate One a triumph just a little less glorious than His own of the afternoon. Thus closed the Toulouse Congress. It was the Feast of the Sacred Heart, the two-hundredth anniversary of the cult of the Sacred Heart. It closed fittingly at Mary's shrine with a procession of the Blessed Eucharist, as if to prove that Pope Pius IX was right when he assured the Blessed Peter Julien Eymard in 1875 that he knew no more dogmatic invocation after "Holy Mary, Mother of God" than "Our Lady of the Blessed Sacrament, pray for us."

THE CONGRESS OF PARIS

July 2-6, 1888

St. Francis of Assisi loved Paris so passionately because it was "the city of the Holy Sacrament." Within its walls there were several Eucharistic sanctuaries whither palmers for centuries had been directing their footsteps. From its soil have sprung more Eucharistic works than anywhere else in the world. And in 1888 there sat upon its archiepiscopal throne a man who had been a friend of the Inter-

national Eucharistic Congress movement from the beginning, one of the few men, indeed, who had lent a willing ear to the first solicitations of Mlle. Tamisier for international Eucharistic reunions. As Bishop of Belley he had approved the pilgrimage to Avignon in 1876. Transferred to Paris, Mgr. Francis Richard was just the man to see that, if Paris in 1889 was to fete Pleasure and Matter in an International Exposition, then it was but meet that he should gather in the same city, one year in advance, the followers of the Man of Sorrows, still suffering mystically in His Eucharistic life from the forgetfulness and malice of men. Besides, Toulouse, the Capital of the South, had had its assizes. The metropolis of the North must also have its turn.

The Congress opened on the feast of the Visitation, it being the second centennial anniversary of one of the most important revelations of the Sacred Heart to St. Margaret Mary Alacoque. Notre Dame was crowded to the doors, despite the appalling heat of the season. The Dominican orator, Monsabre, struck the keynote of the Congress in commenting on the words of the day's Gospel: "My soul doth magnify the Lord." For twenty years he had been drawing the elite of Paris to the Cathedral by his Lenten sermons, but never before did he reach such heights of impassioned eloquence, lyric devotion, translucent theology. Hardly had he finished when the lights were turned off and thousands of men carrying lighted candles began the procession of the Blessed Sacrament, which was brought up by several bishops, prelates and cathedral chapters. Many hastened directly from the Cathedral to Notre Dames des Victoires, where at ten o'clock at night the Sacred Host was exposed for nocturnal adoration. Four hundred and twenty priests knelt silently during the hours of the night. It was impossible to count the laymen. All were praying that light might come down from heaven upon the eleven hundred

delegates from all parts of the world who at nine o'clock in the morning would begin deliberations and discussions of the most vital concern to the Church of God and to the countless thousands who gloried in claiming her as their spiritual mother.

The Congress of Paris was organized with the greatest care and attention to detail by permanent and local committees working in conjunction under the direction of Mgr. Mermillod, Bishop of Lausanne. There was Adoration of the Blessed Sacrament each day at Notre Dame des Victoires and the Church of the Carmelites; morning sessions were held at the Institut Catholique. At night there were special services and sermons at churches which had been designated for some Eucharistic reason: St. Sulpice for the clergy; St. Jean en Greve and St. Francis, which recalled the miracle of the Billettes, and Notre Dame des Victoires. The closing service was scheduled for the Church of the National Vow, which crowned the hill of Montmartre, overlooking Paris. In order to enable the delegates to satisfy their piety there were but two sessions each day. This innovation was followed by another which had been preparing since the days of the Avignon Congress—the Eucharistic pilgrimages of the children to Notre Dame des Victoires and the Carmes, or Church of the Carmelites. The first day was reserved for the children who were taught by nuns who had not been driven from the State schools. Each group, on arriving at the church, listened to a short and appropriate address and received Benediction of the Blessed Sacrament. On leaving the church each child received a suitably engraved religious picture as a souvenir and memorial of its participation in the spiritual work of the Congress. More than three thousand children passed before the Sacred Host.

The general program of the questions treated at the sessions affords a good idea of the comprehensiveness with

which the Eucharist was envisaged by the Congress. There were two great sections:

Faith and Piety: Means of increasing theoretical and practical knowledge of the Eucharist; Diurnal and Nocturnal Adoration; Mass; Holy Communion.

Public Worship: Processions; Confraternities of the Blessed Sacrament; History; Statistics; Art; Plain Song; Propaganda of Eucharistic Works throughout the World.

The bare enumeration of topical heads does not give the faintest idea of the many subjects discussed by specialists in their own department of Eucharistica. No Congress so far has excelled Paris in the richness of Eucharistic dogma, history and means of propaganda lavishly spread before the eager congressists. The following questions received most careful treatment: Catechetical Instruction; Frequent Communion; Liturgy; The Relations of the Sacred Heart Devotion to the Eucharist.

It is but natural to expect that the Paris Congress, convening in the shadow of the Montmartre shrine on a day sacred to all lovers of the Sacred Heart, should have devoted special attention to the subject of the Eucharist and the Sacred Heart devotion—a subject which had been treated of in previous Congresses and with the explicit approval of the Pope was becoming more popular each day. Indeed, Archbishop Richard in his Pastoral letter (May 24, 1888) announcing the forthcoming assizes to his priests and diocesans had left no doubt as to the attitude it would take in this devotional matter. Had he not linked together in the same letter the question of the Congress and the completion of the French people's National Shrine of reparation on Montmartre? Therefore, in the very first session the keynote of the entire Congress was struck by Canon Gerbier in a deeply theological paper, in which we read: "The devotion to the Eucharistic Heart of Jesus has for its object to honor with a special worship of love, gratitude

and reparation that act of supreme love by which the most loving Heart of Jesus instituted the Adorable Sacrament of the Eucharist to remain with us even to the consummation of the ages. It is, therefore, the devotion to the Heart of Jesus giving us the Eucharist, the greatest of His gifts, and giving us Himself in the Eucharist. And because He remains near us for our sakes in this August Sacrament it is most just that we render Him our homage in the very place where He resides."

These words of the learned professor of dogma at the Seminary of Poitiers were much in line with those of Father J. Mestelan, who, speaking on the Confraternities of the Blessed Sacrament, said: "If when they fulfill some of their duties toward the Most Holy Sacrament the members of the Confraternities of the Holy Eucharist give their special attention to breathing the perfume of the Heart of Jesus, that flower of love breathing in the Sacred Heart, who can say that great good will not accrue to their souls?" And no one needed to be reminded that Father Monsabre, preaching in the Cathedral, was but interpreting the sentiments of the Congress when in closing he cried out with infinite tenderness and appeal: "Courage, Gentleman! From behind the veils which hide Him from you, Jesus Hostia sees you and hastens to bless you. In this second centennial year of the day on which He deigned to reveal to the world the boundless love of His divine Heart, His blessing cannot fail to be abundant and fruitful." And the same thought was pushed to its logical conclusion by a Missionary of the Sacred Heart, Father Delaporte, who showed that the worship of the Sacred Heart in the Eucharist was a sublime form of the worship of the Blessed Sacrament itself—a thought which shall appear many times hereafter in the deliberations and orations of the International Eucharistic Congresses until the day when it shall meet with the official approval of the Church.

Father Sanno Solaro, S. J., of Turin, representing Cardinal Alimonda, treated the same subject from another angle when he declared that in the Eucharistic Heart of Jesus was to be found the best remedy for the social question, which had done so much to wean hearts from Christ and cool off the love of those who had not gone the length of renouncing allegiance to Him. As pendants to this masterly oration can be considered the papers of M. de Montalvo—who with pardonable pride related how his native Spain had never ceased to acknowledge itself the vassal of the Christ of Lepanto (in 1754) and Christ in the Eucharist—and M. de Pelerin, of Nîmes, who spoke of the workingmen's association founded in 1886 by Mgr. Besson to promote love for the Eucharistic Heart.

At the closing of the Congress on the Hill of the Martyrs, these separate threads were gathered into a golden chain by Mgr. Mermillod and Mgr. Richard in orations that filled the hearts of the hearers with joy, love and confidence "in the Heart that has loved you so much." After all, Montmartre was not so far away from Paray-le-Monial! "Abyss calleth upon abyss." Cognate with this subject were the many papers on "Nocturnal Adoration," especially the erudite review of its spread throughout the world by M. Louis Cageaux, a well-known lawyer of Paris. Both as showing the power of appeal of nocturnal adoration and also indicating the practical nature of the papers, attention should be called to the original study of Father Gueusset on "Adoration amongst the Soldiers," a subject which was expanded in a paper by Chaplain Vimard of Gros-Caillou on "Religion in the Army," and another by Chaplain Guyot of Vincennes on "The Eucharist and the Army." Among other practical and suggestive studies presented were "The Eucharist and Workingmen's Clubs," by M. Lucas-Cahmponniere; "Communion of Deaf Mutes and Illiterates," by M. Lambert; "Eucharistic Devotion Among Laboring

Men," by M. de Marolles. These are but a few among many papers that were pregnant with suggestion and helpfulness. The Paris Congress was a practical demonstration of the zeal with which the French clergy were girding themselves to meet the newest needs of the hour with the only, because the divine, panacea of the Lord's Body.

A large place was reserved in the sessions at Paris for all questions pertaining to the Eucharist and children. This was probably due to the fact that this phase of the discussions was left to Mgr. Maurice d'Hulst, rector of the Institut Catholique, a writer and preacher of note, the driving soul of most of the religious works undertaken or existing during his priestly life (1866-1896). Not only did he supply more ideas and plans for the good of religion than any Catholic of his generation, but he devoted himself to such a multiplicity of apostolates as would have worn out a less rugged man or a less ardent nature. Among other things, he established the work of catechetical instruction in thirty Paris churches just at a time when religious education was proscribed by the Government. His voluntary catechists did much to save the young of that day, and through the young they reacted upon their parents. Whilst he was giving a glowing account of this form of the lay apostolate a deputation of the children of the lay schools was kneeling in adoration before the Sacred Host in the Church of the Carmes. The same subject had been treated of that very morning by Father Fourriere, of Oresmaux in Southern France, in a series of questions as to the age when instruction of the young should begin—questions which were to be answered definitively by Pope Pius X in his decree *Acerbo nimis* (April 15, 1915). He sounded another prelude when he argued in favor of religious instructions by means of the cinematograph (as it is called in France), which was just beginning to come into its own. Mgr. Doutreloux, Bishop of Liege, was so captivated with the

apostolic resourcefulness of this man that he expatiated at great length on this newest form of religious education, so acceptable to the young, thus paving the way, no doubt, for the fecund apostolate of the moving pictures carried on by the *Bonne Presse* directed by the Assumptionist Fathers. Father Gaunier, of Caen, familiarized the congressists with his penny catechism, which initiated the young into Catholic practices by means of pictures. Canon Bodaert, of Gand, outlined the catechetical work carried on in the fourteen parishes of Brussels by an association whose members meet monthly for instruction in methodology and critical appraisal of their efforts. The apostle of the Eucharist at Lyons, Father Bridet, read a paper on "Children's Masses," which faced the difficulties honestly and suggested practical methods for their solution. Father Sylvain, the well-known author of *Nuggets of Gold*, so popular in France, treated of Daily Communion in boarding schools—a theme which was to receive fuller and authoritative treatment at the hands of Pope Pius X in his *Quam Singulare*, by which children of the tenderest years were admitted to the altar-rail.

Another subject which was preconized by the International Eucharistic Congress, and later taken up by the Holy See in good earnest, was that of the union of the Oriental Churches with Rome. At the Paris Congress the well-known Barnabite of Paris, Father Tondini Quarenghi, borrowing a thought from P. Schouvoloff, showed that devotion to the Eucharist and Our Lady was the surest means of leading back the Oriental schismatics to the unity of Rome. A good seed was sown which at the Jerusalem Congress was to take on new growth and come to flower in the efforts of Benedict XV and Pius XI to effect what has been a Papal dream since the days of the Council of Florence.

In the bulky Report of the Paris Congress, large space is given to papers which could not be read at the sessions but

which by reason of their intrinsic value and suggestiveness were deemed worthy of preservation. These papers fall under the following general heads:

Theoretical Questions: The Method and Advantage of Teaching Catechism in a Parish; The Church and Frequent Communion; The Liturgy, Especially as regards the Faithful; Relation of Devotion to the Sacred Heart to the Blessed Eucharist.

Means of Promoting Eucharistic Devotion: Confraternities; Manifestations of Piety toward the Eucharist; First Communion.

History and Statistics: The Cult of the Eucharist in the Diocese of Paris till 1848; Eucharistic Worship from 1848-1888.

We have here a veritable mine of purest gold. Many of the questions discussed at the sessions receive here an astounding clarification and amplification. Many of the plans suggested in the sessions are here discovered to have been tried out, at least partially and tentatively, in one corner or other of the Catholic world. The fertile French mind, all the more original when dealing with religious matters, is here seen at its best. No one can afford to disregard this fund of Eucharistica. The Committee is entitled to our gratitude on many counts; not the least is their far-sighted vision in publishing these studies which, through no fault of their own, did not achieve the honor of a public reading.

The closing of the Paris Congress was a real triumph of the Faith. At seven o'clock on the evening of Friday, July 6—the First Friday—more than three thousand people climbed the Hill of Martyrs where, tradition says, St. Denis the Areopagite, converted by St. Paul at Athens, lived, prayed, wrote about the inscrutable things of God and finally sealed his teaching with his death. Here, too,

tradition tells us, the gentle shepherdess, St. Genevieve, loved to come. Here tarried for ineffable moments of rapt devotion St. Thomas Aquinas, St. Thomas of Canterbury and St. Joan of Arc. On Assumption day, 1534, Ignatius Loyola and a handful of disciples climbed this hill to make irrevocable consecration of themselves to the cause of Christ, "their Incomparable Captain." Here came M. Olier, the father of generations of good priests. Here Blessed John Eudes, father of penitent fallen women, dreamed dreams of spreading devotion to the Sacred Heart of Jesus and the Immaculate Heart of Mary. Montmartre is holy ground for every Frenchman, surely for every Parisian. And so it was a genial thought that M. Rohault de Fleury, a Dominican lay tertiary, well known in artistic and historical circles, put forth when he suggested that France erect on the holiest spot of her soil a monument to the Sacred Heart to obtain the release of the Pope, still held captive by Garibaldi, and the salvation of the fatherland. Besides, it would be an eloquent witness to a people's conversion to God, heart and soul, after its many ficklenesses, its intermittent persecutions of the Church, its spasmodic hatred of the things pertaining to the Most High. France had been chastened by war and had writhed under the heel of the invader. Sorrow—surely, it was *la bonne souffrance*—had brought her back to her senses. And she can be Catholic in her penance even if she apes the pagan in her joys. And so the National Assembly in 1873 passed a law declaring the erection of this sanctuary a matter of public utility. Cardinal Guibert appealed for alms to the people, and like a mighty tide they came in from every *faubourg* of the gay capital and from every hamlet of the most far-flung province. On June 16, 1875, the corner stone was laid amid the acclamations of the people, and six years later, on April 21, the first Mass was said in the crypt. Work on the votive church, however, was interrupted by lack of funds. The

Archbishop, in convening the Eucharistic Congress, called on the generosity of his people. Pope Pius IX during his lifetime had lavished fifty thousand francs on the project. Pope Leo XIII also showed his approval in a practical way. Yet the sanctuary was far from finished when the congressists toiled up the hill through the tumble-down shambles of the *quartier* that clings to its feet. The night was oppressively hot. A thunderstorm must be gathering in the caverns of the heavens. But though they well knew that the shrine was roofless and the accommodations within merely makeshift, the congressists were in their appointed places when the White Host was placed upon the altar. The rough, unfinished nave, the stark walls, seemed, no doubt, pathetically reminiscent of Bethlehem, of Nazareth, of Him who had no place in life or death to lay His divine head! And the great canvas stretched over their heads against the caprices of the elements probably suggested thoughts of that Good Shepherd whose sheep they were. All night in the half-finished temple prayers ascended from thousands of devout hearts. At six in the morning Holy Communion terminated this bivouac with Christ. Two hours later a Solemn Mass was celebrated by Archbishop Richard, surrounded by a crowd of prelates and priests. At the Gospel Mgr. Mermillod preached on the words of St. Matthew (xiii, 1), "Master behold what stones and what structures," a sermon which is amongst the finest pieces of Christian oratory. This, he said, was a temple of penance, reparation and hope dedicated to the Heart of Jesus, who assured France, His valiant soldier, long life, perpetuity. It was predestined to be such; consecrated with the blood of martyrs; a fit pedestal for the monument of a people's faith. A votive church properly belongs on the crest of a mountain, because from the hilltops, like fresh streamlets in spring, comes hope. And the hope for France's future lies in her

love for the Blessed Eucharist. After that the congregation took up the *Credo*, as only a French congregation can. Then came the Communion, and for more than an hour three priests of the Lord, with the Archbishop, distributed the Bread of the Living. It was noon before men came out of Christ's tent on the mountain top.

After the Solemn Vespers in the evening, Mgr. Richard gave vent to what was in his heart. Ever devoted to Jesus on the Altar, his words were fragrant of the Eucharistic wheatfields. The procession formed at once and marched though the vast spaces of the unfinished temple. The Blessed Sacrament was carried by the Apostolic Nuncio, Mgr. Rotelli, and followed by eleven bishops and hundreds of priests. The flower of France's Catholic laity carried the canopy. At least twenty thousand were on the Hill of Transfiguration, as it had become in the light of myriad candles. Three negroes and a colored nun were noticed—the first fruits of the work carried on in Africa by Cardinal Lavigerie—present on this occasion to plead speechlessly, but none the less eloquently, for the suppression of slavery, an object so near his religious and humanitarian heart. The procession leaves the temple: Christ looks down upon Paris as once He looked down upon Jerusalem. Were those big drops of rain that began to fall amidst flashes of lightning tears from the divine pitying eyes? When the crowd had come back into the church Mgr. Richard read with evident emotion an Act of Reparation which he himself had composed and which the vast concourse repeated after him with visibly affected hearts. Then Jesus blessed them. After which they came down from the mountain of the Lord. The congressists dispersed to every country of Europe, some to lands beyond the seas. But they heard singing in their hearts. The sixth International Eucharistic Congress was an accomplished fact.

THE CONGRESS OF RHEIMS

July 25-29, 1894

The Congress of Rheims was the answer of the Christian Occident to the Christian Orient, which had shown the previous year on the occasion of the Congress of Jerusalem such a profound understanding of the longing of the Roman mother's heart for reunion. There was no mistaking this desire, for Leo XIII, who, like all the greater Roman Pontiffs, had long been preoccupied with thoughts and plans of bringing the East into union with the West, had appointed Cardinal B. M. Langenieux of Rheims his special Legate and official interpreter of his mind and heart. That he had acquitted himself nobly and successfully of the charge, a Papal letter to him amply attested. At Jerusalem the Cardinal Legate had dropped more than one informal hint as to the welcome he hoped soon to be able to extend his Oriental brethren in his own archiepiscopal city. For he looked upon the healing of the age-long schism as a work eminently actual and Christlike. When Joseph Tissot, who had decorated more than one French church with his matchless frescoes and paintings, was about to leave on the walls of Rheims Cathedral another monument of his genius, as also an abiding souvenir of the heart passion of the man he was about to glorify, he could think of nothing better to paint than some scene, mythical no doubt in detail, but true in fact and symbolical in suggestion, of the Cardinal's work and achievements as Papal Legate at the Jerusalem Congress. Hence, there was a special fitness in convening the forthcoming Eucharistic reunion in the Cathedral city of the man who had made the International Eucharistic Congresses really international in the full sense of the term.

Besides, the French had ever displayed a special predilec-

tion for missionary work in the Orient. Were not most of the medieval bearers of the olive branch of conciliation to the Oriental Churches French by birth and education? Was not Urban II, who launched the Crusades at Clermont, a native of Rheims? Did not St. Louis IX bring back to Paris from the Orient the Crown of Thorns, given him as a mark of appreciation and gratitude for his work in trying to sew together the seamless garment of the Church which had been rent by schism? Were not the "Fratres Peregrinates"—those volunteer Franciscan and Dominican missionaries to the Orient in the high Middle Ages—preponderatingly French? And, when their labors seemed to have been crowned with success by the wholesale conversion of the schismatic monks of St. Basil, was it not Frenchmen who stabilized and ruled the "Fratres Uniti"—as they were called after their submission to Roman authority and adoption, with modifications, of the Dominican Rule? Did not France arrogate a special protectorate over the Orient which, though dictated no doubt in great part by political reasons, was still shot through with the Roman and missionary idealism that has ever characterized this land? Indeed, there were many compelling reasons for the selection of Rheims as the convention city, and the Orientals who participated, or who sent in their adhesion to the plan, were the first to admit it gracefully.

The opening services were held on the evening of July 25 in the dream Cathedral of Rheims, where forty-four kings had been consecrated with the oil that was carried in procession in the sacred *ampulla* from the Church of St. Remy. Cardinal Langenieux presided and there were present during the Congress Cardinal Lecot of Bordeaux, ten archbishops and bishops, four hundred and fifty-two priests and one hundred and sixty lay delegates. It was a picturesque sight to see in their Oriental vestments Their Holinesses Mamarian, Armenian Archbishop of Trebizond, and

Hoyek, Maronite Archbishop of Arca. The outpouring of the faithful was enormous. Simultaneously, in the Church of St. James, Father Henry Durand, ever the friend of the children, gathered the little ones to pray for the success of the Congress. In a simple style, easily understood by the young, he preached a sermon on the four ends for which Mass is offered up, frequently interlarding his discourse with verses of hymns. Then the Blessed Sacrament was exposed in the church for the remainder of the Congress. In order to adore there came in turn delegations of children, pious societies and associations, selected groups of worshippers and the religious communities of the city. It was plain that the organizers of this Congress, fully conscious of the far-reaching results of their deliberations, would not risk depending upon their own devices alone, or mainly, but relied first, last and always on prayer and the blessing of heaven.

The schedule for the Congress called for a Mass each morning offered up by a bishop; exposition of the Blessed Sacrament for the congressists in the chapel of the Archiepiscopal Palace; reunion of studies at 9 A. M. for all delegates; sacerdotal reunion at 11 A. M.; general session at 4:30 P. M. and sermon and Benediction at 8 P. M.

The literary sessions of the Congress were under the personal supervision and direction of Mgr. Louis Pechenard, one of the most learned and eloquent men of his day. There were three sections: (1) Faith and Eucharistic Teaching; (2) History and Statistics; (3) The Orient and the Eucharist. The dominating idea running like a golden thread through all the papers and discussions was the consideration of the Blessed Eucharist as the center of the piety of the faithful. The Historical section devoted itself to the study of Eucharistica in the Province of Champagne. The Oriental section sought to show the true idea behind the Jerusalem Congress; what it had achieved in the way

of conciliating the schismatics and stirring up piety in the Eastern Churches united with Rome, the actual situation of the united Churches of the Orient. The meetings were held in the famous "Hall T" (the Greek letter along the lines of which it was built) of the Archiepiscopal Palace, formerly the reception hall for the kings who came to Rheims for consecration. On its walls hung portraits of Clovis, St. Louis, Philippe Auguste and others. Charles VII was led here from Burgundy by the *Pucelle*. Dominating all was the statue of St. Remy, surmounted by the words of the Bricconnet escutcheon: *Ditat servata fides*.

At the sessions of the two first sections papers of the greatest dogmatic interest and value were read. Canon Giraud, in his "Eucharist at Emmaus," showed that in the Communion received in the inn by the two disciples Our Lord not only announced the mystery of His death but also the mystery of His glory. For the glory of the Risen Christ was hidden in the Divine Host, as His heavenly glory. In the Eucharist, which has made itself the food of their souls, men possess the love of the Triumphant Christ. Canon Gerlier, quoting a communication from Mgr. Sallua, Commissary of the Holy Office, concerning certain emblems and representations of the Eucharistic Heart, showed that the stricture was not directed against, nor did it affect, the devotion itself, which had the approval of the Holy See. M. Bernard, Director of the Seminary of Rheims, pleaded for a wider and more intelligent participation of the laity in the liturgical offices of the Church. As a pendant to this paper, which did not conceal the fact that there was a revival of interest in the liturgy manifesting itself on all sides, largely through the influence of the International Eucharistic Congresses, can we look upon the study of M. Landrieux on "The Altar." Father Demartial, S. J., read a report on the festivities at Braga, Portugal, marking the Golden Jubilee of the Apostleship of Prayer. At the time

the Apostleship had 52,038 local centers with 20,815,000 active members. It had contributed much during the half-century of its existence toward making the practice of frequent Communion popular. Canon de Leudeville, of Versailles, in a highly stimulating paper showed how the Blessed Sacrament was the great means of keeping at the highest notch of efficiency the Society of the Holy Family, which Leo XIII had ordered established the previous New Year's Day throughout the Christian world. In a lively discussion which followed the reading of this paper a distinguished lawyer of Nice, M. Michel, engaged. He argued for a reform of the law regarding the rights of parents. He prophesied the ruin that would befall the family in twenty years unless something be done to bolster up their authority. Communion in the family was held up by Father Tesniere, of the Blessed Sacrament Fathers, as the surest means of cementing love between husband and wife, parents and children. "Marriage," he said, "which is riveted at the altar, cannot maintain itself as such unless resting itself upon the altar and nourishing itself with the Divine Bread; its grace, which is Christian love, cannot be sustained and cannot preserve itself from excesses and weaknesses but by the sacrament of love and union. We should, therefore, take advantage of the moment of marriage to induce the engaged parties to prepare themselves by Communion, according to the spirit of the Church; then to obtain from them the promise to communicate every week, for example, for the purpose of obtaining the peace and happiness of their union, the grace of bearing children who will be the sons of saints. The Eucharist is the Sacrament of the Christian family."

The question of initiating children early into the Eucharistic mysteries and tendernesses was ably discussed by Father Fourriere of Oresmeaux, who described in detail not only the happy results he had been able to report in this

crusade, but the practical means of which he had made use. At other Congresses he had pleaded the fitness of the very young to receive Holy Communion. One day he will be remembered as one of the precursors of the *Quam Singulare*, by which Pope Pius X admitted children to the altar-rail as soon as they could distinguish Eucharistic from ordinary bread. Father Tesniere, who wrote more on the Blessed Sacrament than any man of his day and who would one day govern the destinies of Blessed Eymard's society of priests, had something very pertinent and practical to say on how best to instruct the young on the Eucharist. Father Durand argued in favor of more frequent Communion for young men, whilst Father Tesniere pleaded for frequent Communion for all. Of a truth, this Congress of Rheims was a kind of forerunner of the decree *Sacra Tridantina Synodus*, by which Pius X took steps to lead our generation back to the apostolic custom of breaking bread frequently with the Lord. And to the eternal credit of Father Tesniere it must be said that he was the mind and heart of this Congress. It is just a little short of miraculous how one man could be so omnipresent, not only bodily, but by his influence, during these days of the Eucharistic assizes. In the section reserved for the clergy he started a veritable crusade for a deeper study of the Eucharist and a more frequent and earnest preaching of Its riches.

The most interesting feature of the Congress of Rheims was the third section, devoted to the consideration of the question of the Oriental Churches. Its success was due largely to the competence of such masters of the Oriental question as the Barnabite Father, Tondini Quarenghi, whose word on the Russian Church was final; Father Charmetant, director of Oriental Schools; Dom Gerard Van Caloen of Maredsous, versed in Oriental liturgies; Father Michel of the White Fathers of Cardinal Lavigerie, for many years professor at the seminary of St. Anne, Jerusalem, and

Father Vincent Bailly of the Assumptionist Fathers, who had led many a pilgrimage from Europe to the Orient. It was impossible to overlook the Oriental question, for each morning Mass was celebrated according to an Oriental rite in one of the Rheims churches. Thus, at St. James, Mgr. Marmarian pontificated in the Armenian rite; at St. Andrew, Mgr. Hoyek, in the Maronite rite; Mgr. Homsey, at St. James, in the Greek rite. These unusual ritualistic services whetted the appetites of the congressists for the discussion of a question which had been vital ever since the Congress of Jerusalem. Just what that Congress had effected was insisted upon by Mgr. Pechenard in the General Assembly; by Mgr. Debs, Maronite Archbishop of Beyrouth; by Father Jerome, the Franciscan missionary from the Holy Land, and by Mgr. Homsey, Archimandrite, who represented the Melchite Patriarch of Antioch. From as many different angles these men proved the far-sightedness of Leo XIII in sending his loyal apostles to the Orient to cement its Churches with the Mother Church of Rome by the one and only means—the Eucharist. Had not the Master, after instituting the Sacrament of His Love, prayed, whilst marching through the darkness toward the brook Kedron, that his followers be one—*ut unum sint*? To effect this unity was the purpose and object of these Eucharistic workers. But unity can only come from understanding. Any other combination or agreement must by the very nature of the case be ephemeral and nugatory. Hence, the imperative need of illuminating the minds of Occidentals regarding the various Oriental rites, about which they were inclined to think uncharitably and to speak harshly. Hence, the need of making it plain to the Orientals that the Church, in allowing them their respective rites, was merely holding out the hand of friendship. For both Oriental and Occidental there was high need of drawing together, of exchanging views. Father Charmetant showed how this could

be effected by means of the press and extolled the merits of a well-known Greek magazine in Syria. (Later on France would beget *L'Echo d'Orient*, a magazine of high scholarship and unassailable orthodoxy, which has consistently made for a better mutual understanding.) The orator also pleaded for schools and seminaries for the Orientals similar to those conducted by the French Dominicans in Mosul, in connection with which there is a printing press for Oriental Catholic literature. On European soil also these nurseries of understanding, he said, were highly desirable. Those already existing needed a new breath of life.

Dom Van Caloen led off in this section with a full report on "The Union of the Orient and Occident." Along the same lines Father Michel spoke at the General Assembly, though he introduced a new note by referring to the interest shown in the matter by the Protestant—more specifically the Anglican—Churches. He cited many statistics which served as an eye-opener. He did not mince words when he came to speak of what still remained to be done in the way of supplying the Orient with books, schools, seminaries, religious communities, especially for women. He showed the difficulties in the way of the return of the schismatic Churches. Father Tondini argued earnestly for an increased interest in the Greek Russian Church. He showed that, although Russia never seemed farther removed from Rome, there was every reason to feel that she was never closer because of her renewed devotion to the Eucharist. There were the inevitable obstacles to a return to Rome—the *Filioque*, the dogmatic decisions following upon the Act of Union of the Council of Florence, the fear of Latinization. But the Russian Church, in the post-communion prayer for the ninth Sunday after Pentecost, prayed—and here was the source of the greatest hope—"May the Holy Host offered to God purify all those who have shared in it and purify them and invite them."

One of the welcome innovations of the Rheims Congress—a gesture which clearly showed the growing importance of these meetings and the deepening consciousness of their providential role in an industrial age—was the official recognition given the Social Question. Now, it must not be imagined that the preceding Congresses had overlooked or even lamentably slighted this burning problem. At every Congress the Eucharist had been held up as a source of consolation for the workingman, ground down by the iron heel of modern industrialism. But it was reserved for the Rheims reunion to take official cognizance of this field of Eucharistic endeavor. At the General Assembly on Saturday most of the discussions and papers were devoted to the social aspect of the Eucharist. Father Baye read an erudite and suggestive report on the “Action of the Eucharistic in Social Circles,” a paper which was a veritable program, capable of indefinite amplification and development along many diverging lines. M. Thiebault, a social leader of Rheims, in his “Eucharist and the Workingman,” showed from the standpoint of the layman in daily touch with the sordid realities of life just what was needed to inject a little idealism into his commonplace, humdrum existence, and how the Blessed Eucharist afforded it in superabundant measure. This same idea, from a more exalted standpoint, was accentuated by Mgr. d’Hulst in the closing sermon of the Congress at the Church of St. Remi, in the very heart of the industrial quarter of Rheims. The Blessed Sacrament exercises a puissant influence on the entire man, on his thoughts, his activities. It satisfies all the legitimate needs of the individual by Its radiations of light, energy and love.

This brilliant address followed upon the closing remarks of Cardinal Langenieux, who with his usual unction bore witness to the blessings that had come upon the city during these days of the Congress. To love Christ was the same

thing as to love the Church and the Eucharist. "Do you believe, therefore," he cried out piercingly, so that his voice stabbed hearts, "that if all the men who marched before the Blessed Sacrament in the churches had the courage to manifest their faith in all the acts of their public lives Catholics would not soon reconquer the esteem which their pusillanimity has made them lose, and that they would not give birth, from the social point of view, to an influence which they have lost to others?" The Congress of Rheims was the palm branch of the Western Church offered to the Eastern Church. Leo XIII, in his letter *Praeclara*, had drawn up a program of reconciliation which the congressists should strive to realize. It was necessary to supply the East with schools, a clergy having an understanding of the susceptibilities of the different peoples, parishes where they could conduct their spiritual activities along their own lines, missionaries who would spend themselves, apostles who would sacrifice themselves, for this great work of reunion; and saints who would pray unceasingly that it be realized.

After the words of Cardinal Langenieux and Mgr. d'Hulst there was a procession through the nave of the Cathedral. The following day—Sunday—Pontifical Mass was celebrated in honor of the feast of Blessed Urban II, a native of the city, an apostle of reunion, the projector of the Crusades. The cult of this great Pope had been approved on the instance of the Archbishop of Rheims, by the Congregation of Rites on July 12, 1888.

That night there was a pilgrimage to the Priory of Binson, once the property of the family to which the Pope belonged. Odo, a monk of Cluny, to whom we owe the institution of the feast of All Soul's, who was the right hand of the immortal Hildebrand (Gregory VII) in his reforms in Germany and Rome, established a Benedictine monastery there. Not far off, on the crest of the Chatillon, seat of the family of the Pope, a colossal statue of the Pontiff

had been erected. Thither marched a crowd of people with banners and torches. But rain threatened and the faithful took refuge in the medieval Cluniac chapel, where Father Garnier spoke a few words on the meaning of what had been done during the past few days. The procession then moved on to the site of Urban's birthplace. At the foot of the statue Benediction of the Blessed Sacrament was given. It was the end of the Congress of Rheims. Urban II, in marshalling the Christians of his day under the banner of the Cross and enjoining them to pin the red cross to their shoulders as a sign of their readiness to fight for the recovery of the Holy Places of Palestine, bade them cry out with full throats, "God wills it!" At the foot of his heroic statue, on the very spot where his great magnanimous and apostolic heart had begun to beat, he cried out to the soldiers of the Eucharist, "God wills it!" And the joy and hope in their hearts was no marvel now!

THE CONGRESS OF PARAY-LE-MONIAL

September 20-24, 1897

"After the city of Jerusalem no better spot for a Eucharistic Congress could be imagined than Paray-le-Monial. For it is there that Christ, who in the institution of the August Sacrament had spread everywhere the riches of this love, has made to spring forth lavishly these same riches from a new source, both in revealing the worship of His divine Heart, principally through the coöperation of the Blessed Margaret Mary, and in extending this worship to the Universal Church." These words of Leo XIII to Cardinal Perraud of Autun (March 29, 1897) conveyed the highest approval of the choice made by the committee of thirty-eight members. It was not to justify the action of the committee in selecting Paray for the forthcoming Congress, but rather to rouse his diocesans to the fitness

of meeting there that impelled the Cardinal to write in his limpid French, through which his piety shone:

Our territory of Paray has been the object of a providential and glorious predestination which makes it eminently suited for a meeting place for the zealous propagators and champions of Eucharistic worship. Jesus Christ, it is true, did not institute there the Blessed Sacrament nor did He suffer His Passion there, but there He did reveal the most intimate secrets, the most poignant sorrows, the most intense desires of his Heart, and He took care that this revelation, of such capital importance for Catholic piety and for the revival of fervor in the hearts of the Christian people, was indissolubly united to the dogma and the fact of His presence under the Eucharistic species. It was whilst exposed in the monstrance that He made known to the humble Visitandine, chosen by Him to be the apostle and confidant of His designs, how greatly his sufferings were increased, what a fresh Passion, almost more intolerable than the first, was inflicted upon Him by the forgetfulness, the ingratitude, the outrages of so many of His children, who responded so feebly to the greatest of His benefits. It was whilst showing to Margaret Mary, in his half-opened breast, His Heart surrounded with flames, surmounted by a cross and encircled with thorns, that He expressed His ardent desire for reparation and determined in the most precise way its modes and acts.

Six cardinals, seven archbishops, thirty-eight bishops, hundreds of priests, six hundred and seventy-six members and one hundred and eighty women appeared in the little town on the opening day. They came filled with enthusiasm, for since March, 1897, a special bulletin had been

attached to the popular *Pelerin de Paray*, setting forth the purposes of the Congress. The basilica—the former church of the Convent of Cluny, massive, severe, chaste in its lines—was filled with the delegates and the pious people of the town. The sermon was preached by Cardinal Perraud, who had just won golden laurels in England for his impassioned eloquence. He spoke with the effusion of heart for which he was famous about the burning bush of the Bible, which, he said, was but a figure of the fire of love in the Sacred Heart. At the Last Supper that flame burst forth. It was a perpetual sacrifice because the Master's love was unending. Holy Communion brings this fire into our hearts. But even so men did not give Christ in return for His many favors, the love that He craves. Yet He will abide with us to the end, despite our repeated failings and the outrages of His enemies. Because men forgot easily, He revealed His love once more at Paray. As the Voice from the bush called Moses, so the Voice from the Tabernacle bade Margaret Mary tell men of the love for them in His Sacred Heart. To Moses the Lord said, "Do not approach—." Here, on the contrary, He said, *Venite ad me omnes*. The oration struck the intimate note which characterized this Congress and made it a delight supernal to all participants. There was even a note of intimacy about the singing in the basilica—it was a medley of simple popular chants, Gregorian responses and modern motets.

At no other International Eucharistic Congress was so much time left free to the congressists for their own devotions. And they made good use of it. For this town, which since the eleventh century had been called the *Paraedum monialium*, had not shaken off its medievalism under the impact of a vulgar modernity. Although the remains of the old Cluny monastery were used for the State schools, there was the garth around the basilica,

containing a beautiful Calvary group. There was the Charolles, a quaint side-street, or alley, affording a good view of the peaceful country round about. There was the *Hieron*, a palace of the olden days converted into a Eucharistic Museum by the Baron de Sarchage, which had been minutely described to the congressists at Lille. It was subsequently directed by Madame de Noailles, who was found asphyxiated in it on February 8, 1926. And, finally, there was the monastery of the Visitation, little altered since the day when Margaret Mary went about her humble duties. Her body was visible in a precious reliquary just behind the nuns' grille. The walls of the chapel are filled with votive banners from all parts of the world, because everywhere the message of Paray has penetrated, everywhere it has drawn tears from penitent eyes. In the garden was the tiny chapel, erected by Margaret Mary in 1688, the first church dedicated to the Sacred Heart. If these men had hearts they must be prepared to have them shaken to their deepest depths on this holy soil of Paray. And everything about the sessions was adapted to perform this salutary revolution. For the papers and discussions had an eye single to the promotion of love toward the Eucharistic Heart.

The Congress was divided into three sections: The first concerned itself with Eucharistic Teaching; the second with Eucharistic Worship; the third with the Sacred Heart.

Eucharistic Teaching. At the first meeting of this section the indefatigable Father Durand spoke on Eucharistic Teaching in connection with the young. Father Lemius established this thesis: "The more frequently one leads the young to the Eucharist, the more one strengthens them in purity." The Archbishop of Besançon deplored the lack of Eucharistic instruction in the education of the day. M. de Pelerin spoke on the Eucharistic instruction

of the poor, insisting especially on the propaganda that could be carried on by members of the St. Vincent de Paul societies. On the second day there were papers on how to teach the liturgy with greatest success; the Eucharistic customs and devotions of the Benedictines, Cluny; a history of Eucharistic devotion in the Diocese of Autun, which glories in possessing as an object of great devotion the so-called *iactus* inscription of Pectorius.

Eucharistic Worship. Perpetual Adoration, Mass, Men's Masses, Masses of the Poor, Montmartre, First Communion, Catechism, Parish Activities, Eucharistic Confraternities were the titles of as many papers by men whose competency to speak was recognized by all.

Sacred Heart. Father Poulard, S. J., gave a rapid survey or history of devotion to the Sacred Heart. He showed the mission which the Society of Jesus seems to have received from heaven to propagate this devotion. It alone could have produced such apostles of piety as the Venerable Claude de la Colombiere, Fathers Croisset, Galiffet, Ramiere and Drevon. On the second day there were able papers on "The Relations of the Sacred Heart Devotion to the Eucharist"; "The Propagation of the Sacred Heart Devotion"; "The Social Mission of the Sacred Heart Devotion"; "Banners of the Sacred Heart."

At the General Sessions there was a succinct paper on the history of the Eucharistic Congresses by M. de Pelerin, who had been identified with them from the beginning. Mlle. Tamisier was in the audience, but few of those who surrounded her recognized in her "the beggar of the Blessed Sacrament" of whom Father Chevrier had spoken. It was the only time she appeared, at least by name, amongst those in attendance at an International Eucharistic Congress. At this meeting the Papal Brief was read appointing the humble Franciscan, St. Pascal Baylon, the patron of Eucharistic works. At the second General

Assembly the Superior General of the Assumptionists, Father Francis Picard, long identified with the congressional movement, spoke on the union of the Oriental Churches. The results of the Jerusalem Congress were indicated in the paper of Father Germer-Durand, one of the greatest Palestinian archeologists of the last century.

The Congress closed with a solemn Pontifical Mass in the chaplain's enclosure of the basilica. A procession then formed, which was joined at the last moment by a Belgian and Italian delegation. After having passed through the quaint town, gaily decorated for the occasion, it entered the garden of the Visitation, at the north end of which, within sight of all, stood the first church consecrated to the Heart of Jesus. An Act of Reparation was read. Benediction was imparted. The Congress was over. Most of the congressists subsequently journeyed to the shrine of Our Lady de Romay, there to thank her in the fullness of their hearts for having given men a Son, none other than Jesus Himself.

THE CONGRESS OF LOURDES

August 7-11, 1899

Lovers of the Eucharist have always been welcome at Lourdes. Nowhere in the Catholic world do the friends of Mary feel themselves so much the special favorites of Jesus. This was shown to good advantage in June, 1886, when the fifth International Eucharistic Congress, owing to the petty and vexatious interference of the governmental authorities, suddenly and unexpectedly transferred its final solemnities from Toulouse to the little village on the Gave. And the eagerness with which Lourdes received the congressists and pilgrims, the rapidity with which it set the stage for an unforgettable pageant, led all men to expect that the forthcoming Congress would

be a real triumph of Jesus Hostia. For the very soil of Lourdes was drenched with Eucharistic memories. Was not Jesus taken out every night to be led in solemn procession by His people? And, after they had sung for an hour or more the glories of His Blessed Mother, did they not station themselves before the triple church to profess aloud in the *Credo* their belief in the things which human eyes cannot see? And was it not a remarkable coincidence that the magnificent esplanade before the church, over which the procession passes, had belonged to the parish Confraternity of the Blessed Sacrament in the days before the French Revolution? And was Jesus not taken out every afternoon, weather permitting, to bless, and frequently to heal, the halt and maimed arranged in the piazza upon their litters? All these things must have been in the mind of Leo XIII when he wrote a Brief to Bishop Victor Doutreoloux of Liege approving the selection of Lourdes for the Congress. In his own eloquent way the Pope said: "If the Mother of God draws men to herself by her benefits and her sweet charity, she does it but to lead them eventually to Jesus. Doubtless, therefore, it will be agreeable to the Holy Virgin to see the faithful gather together in her sanctuary to deliberate, under her own eyes, as to the best means of increasing the honor rendered to Christ hidden under the Eucharistic species." As a further proof of his benevolence—perhaps, also as a mark of public approval of what had been accomplished at Jerusalem—he appointed Cardinal Langenieux as his special representative and Legate. Possibly, too, in doing so he recalled that before the Cardinal's transfer to the See of St. Remy he had been Bishop of Tarbes, in whose confines lay this fief of our Blessed Lady.

The Congress opened auspiciously on the appointed day with twenty bishops and representatives of as many more in attendance. The presence of Mgr. Doumani, Greek

Uniate Bishop of Tripolis in Syria, was generally looked upon as an echo of the success of the Jerusalem assizes. Seven of the bishops hailed from the Land of the Southern Cross, on their way back from Rome, where they had deliberated in a council with the common Father of the faithful on the condition of the Church in the Latin Americas. Before putting their plans into execution, they could think of nothing better than to consecrate themselves and their dioceses to the Blessed Mother of Lourdes. Although the number of congressists was not as large as usual, fervor and devotion made up for this. For the characteristic note of the Lourdes Congress was piety. At such a place it was impossible to be anything but pious, since the very air seemed charged with the sweetness of heaven. The undeniable purpose of all the papers was an eagerness to provide for the religious wants of Catholics in rural districts. This perhaps may have been due to the fact that this Congress was held in a village, off the beaten highways, far from the noise and distractions of world cities. In just such an environment the needs of the rural population could best be sensed, and a pity all the more poignant aroused by their neglect.

Cardinal Langenieux in opening the Congress gave a rapid resume of what had happened at Jerusalem. Taking the congressists into his confidence, he allowed them to look behind the scenes where he himself, at the cost of much physical suffering, had succeeded in collecting the ideas and suggestions of the Oriental bishops in that *Confidential Memoir* which Leo XIII had welcomed so warmly and had immediately set out to put into execution by executing the measures it proposed. He also bore witness to the great waves of conversion that had been rolling in upon the Roman shores of truth. He then explained at length the fitness of Lourdes as the seat of the present Congress. He hit its keynote by suggesting that at

Lourdes men must learn how to think of Our Lady when kneeling before the Blessed Sacrament, or when remembering the Hidden Guest in their daily rounds of duty. This same idea was taken up by several other bishops in their evening sermons to the assembled people in the Rosary basilica. One of the sermons was delivered by the Bishop of Tarbes, Mgr. Billiere, who was to pass out of this life just after the closing sessions of the Congress. He pointed out the triple gift men possess in the Eucharist—in the Tabernacle, where Jesus gives Himself to men; on the altar, where he immolates Himself for them; and at the Communion-rail, where He nourishes them. There was a special warmth in the third part of this sermon which was fanned into a living flame in the three sermons delivered by Father Coube on weekly, and, if possible, daily Communion. The question of frequent Communion had been discussed at all the preceding International Eucharistic Congresses. Father Coube gathered up into one all the eloquence and theology that had been lavished on the congressists on former occasions. These three discourses were printed in pamphlet form and distributed widely. They were translated into almost every known language. The impression they produced on the leaders of the Christian flock was enormous. They made articulate the secret cries of the flock for a more frequent participation in the Eucharistic banquet. Truth to tell, they were the dawn of the Eucharistic legislation of Pope Pius X. Father J. M. Ollivier, O. P., the well-known Notre Dame orator, author of a highly appreciated book on *The Friendships of Jesus*, pointed out in three discourses the relations of our Blessed Lady to the Holy Eucharist.

The papers read at Lourdes did not differ much in subject and treatment from those of other Congresses. As usual, Father Henry Durand pleaded for the little ones, whilst Father Odelin explained the work and showed the

possibilities of an apostolate of lay catechists. There were several papers on how to draw the faithful to Sunday Mass and more especially to week-day Mass. Several papers emphasized the difficulties in the way of attendance at Mass in rural districts. There were at least half a dozen papers urging frequent Communion. There were the usual pleas for hymns in the vernacular, liturgical chant and various Eucharistic works. One of the most highly appreciated papers was by Georges Claudius Lavergne of Paris, maker of stained-glass windows, whose reputation was to become international. He frankly admitted in the opening of his address that it was the first time he had ever faced an audience. But he delivered his plea for an intenser cultivation of a distinctly Catholic art with such power and insistence that it not only elicited the applause of his hearers, but set on foot the desired movement with a force which nothing has been able to restrain. Perhaps from that speech, most certainly from the personality of Lavergne, dates the development of a more technical and finished Christian art, at least in France. Another outstanding paper was read by Father Lemius, the indefatigable apostle of diurnal adoration, especially of women, at the Church of the National Vow, Montmartre. Most of the devotional practices in vogue at the shrine are due either to his suggestion or to his kindly interest and unflagging zeal. At Lourdes he pleaded earnestly for the empire of Jesus the King in the hearts of men. To accomplish this the more easily he suggested that the grouping of men for the purpose of adoration be worked up ceaselessly in all parishes. Just because his suggestions were so pregnant and yet so practical, long and lively discussions followed them. This served but to accentuate the possibilities of this phase of Eucharistic endeavor.

Perhaps no orator faced the Lourdes convention with more trepidation than Philibert Vrau, though none ever

received a more spontaneous and generous reception. There was not a delegate present who did not know that this man had sacrificed himself unsparingly for the movement since its inception. His unselfish consecration to the unseen preparatory work of the various Congresses had entitled him to be called one of its founders. Through his instrumentality, nocturnal adoration had been established in more than one hundred and twenty-five parishes. At Lourdes he argued for the establishment of a National Permanent Committee of Eucharistic Works. This would insure the permanency of the movement and would make certain an identity of outlook, inspiration and ambition for the Congresses that were to come.

Devotion to the Eucharistic Heart of Jesus was strongly urged by several of the congressists. Father Albert Tesniere, S. S. S., not only suggested that each session be closed with the invocation, "Eucharistic Heart of Jesus, have pity on us!" which had recently been indulged, but he composed a series of "Acclamations to the Eucharistic Heart of Jesus," which were read aloud by the Cardinal Legate at the closing ceremony and repeated with bursting hearts by all present.

This gathering will remain memorable in the annals of the movement, inasmuch as it put into execution the resolution adopted by the Congress of Brussels giving official room to the deliberations of women. The Bishop of Liege was mainly responsible for this innovation. Whilst women had always been welcomed to the General Assemblies, they never had been allowed meetings of their own in which to discuss subjects relating in any way whatever to Eucharistic works. Now at the Lourdes section for women, presided over by Bishop Doutreloux, there were addresses by Father Odelin and Father Lenfant on catechetical works. Father Lemius pleaded in behalf of the nocturnal adoration of women. Father Durand favored

their earlier Eucharistic education. Bishop Doumani brought tears to the eyes of his hearers in recounting the heroism displayed by the Armenian Catholics in defending the Blessed Eucharist against the profanations of the Turks during the preceding year.

On the closing day of the Congress the Legate celebrated a solemn Pontifical Mass, at which all those who had not communicated earlier in the day received the Body of the Lord. Mgr. Enard, Bishop of Cahors, spoke on this occasion on the Eucharistic Heart of Our Savior. That afternoon at four the huge triumphal procession marched through the village, which had been beautifully decorated by order of the mayor. All the pilgrims present at the shrine during the Congress joined in it, amongst them a large delegation from Belgium and several hundred from Charleroi. All of the pilgrims from the Artois marched, because they had had so many cures from their ranks during the week. First came a detachment of volunteer soldiers, then the municipal band, the children of the schools, the pilgrims, the congressists, the clergy and the bishops. Cardinal Langenieux rode in a gorgeous car prepared for the occasion, drawn by four horses covered with blankets of gold. Guides of the Pyrenees led the horses, whilst on either side of the car marched in uniform the leading citizens of the town. A miniature altar was erected upon the car and over the altar was a baldachino. The entire car was decorated in scarlet velour. Assisted by a deacon and subdeacon, the Legate knelt at the altar, holding the foot of the monstrance. The people fell upon their knees at the approach of the Sacred Host. On returning to the shrine the monstrance was placed upon the altar, and the Act of Reparation composed for the occasion by Father Tesniere, together with the Consecration of the Human Race to the Heart of Jesus, composed by Leo XIII, was recited. Thus ended the Congress of Lourdes, which

set on foot several new Eucharistic enterprises, carried to completion in subsequent gatherings. In the hearts and minds of those who participated, these were golden days of piety and sweetness.

CONGRESS OF ANGERS

September 4-8, 1901

They say that no young lady within a radius of thirty miles of Angers will promise her hand in marriage to any young man who refuses to take her at least once within the span of their married life to *Le Sacre d'Angers*. This is the annual Corpus Christi procession which unfolds itself with unparalleled splendor in this most impregnable stronghold of the Faith of France. For the Angevins have ever been distinguished for their loyalty to the Church and their readiness to fight to the last trench for the truth. Even to this day these good people grow indignant over the fact that far back in the tenth century an archpriest of their own capital city was the first to deny the Real Presence. The heresy of Berengarius threw the people into consternation. They were not slow to show how distasteful this teaching was to them. At the Third Council of Angers the doctrine of Berengarius was condemned and he himself forced to retract it publicly. And to this day *Le Sacre* is looked upon as an act of reparation for this indignity to the Hidden Master. It is probably for this reason that the people celebrate the feast of Corpus Christi with a pomp and ceremony equalled in few French cities. This same loyalty to the Church shines forth throughout the history of this western province of France. The Wars of the Chousans were waged for religion and the right of religion to the supreme loyalty of men's hearts. And nearer our own time there appears the warlike figure of Bishop Freppel, who could wield a pen in defense of the

Church as ably as any soldier ever handled his sword for the King.

Distinguished from his youth for love of the Eucharist, Bishop Joseph Rumeau was just the man to welcome a Eucharistic gathering to his own episcopal city. But for him the history of many a Eucharistic Congress would be less splendid than it actually is. For not only did he dispense much practical advice as to how to conduct these gatherings, but on many occasions he interpreted officially the feelings of the hierarchy and the love of the people. Pope Leo XIII on July 20, 1901, appointed Angers as the seat of the forthcoming Congress, and opened the treasures of the Church for all participants. The committees at once extended invitations to the Catholic world to participate in it. The response was most heartening. Preparations were set on foot and carried through with dispatch. On the eve of the opening of the Congress everything was in readiness for a religious celebration which would have done honor to a richer and more populous center.

The Congress of Angers introduced three innovations in the Eucharistic movement:

In the first place it gave an unprecedented place of honor to Catholic youth. It was in response to the insistent pleas of the students of the Catholic University of Angers that the young men of the world were allowed to share in these gatherings. At first the leading spirits of the movement feared that the younger element could not be interested sufficiently in such a demonstration of religious faith. But when they finally did give way they had no reason to regret the step. For the students of the University threw themselves into the work in right good earnest. They did not look for positions of trust and importance. They were satisfied to do the unseen work without any sign of outward recognition. They even deprived themselves of their customary recreation to work

for the success of the Congress. Some of these young men were entrusted with the reading of papers at the sessions reserved to Catholic youth. Not only did they prepare themselves conscientiously for their tasks, but they acquitted themselves with credit. They set a standard for the young men of the world. They opened the way for a departure in the conduct of these Congresses which has been fraught with the greatest blessings. The young men who deserve the name of pioneers were the Baron Dard, M. Janssens and M. de Saint Pern, and the President General M. Jean Lerolla.

The second innovation was the large place accorded women in the sections reserved for them. At the Congress of Lourdes the women had laid their grievances before Mgr. Doutreloux, who was quick to see that these devoted workers had ample reason for complaint. As their representations were made at the last moment, however, it was impossible to give the women an opportunity at Lourdes to read papers in their own section. Instead, priests were selected who spoke on subjects of special concern and interest to them. At Angers, however, the women for the first time appeared in the role of orators. Not only did they discourse on Eucharistic topics, but they presented reports which proved their right to be regarded as powerful allies in the Eucharistic campaign. Thus, Miss Massonneau presented a valuable report on the Work of the Tabernacle Society; the Countess St. Fern, on the Work of Women Adorers of the Blessed Sacrament; Madam Messnard, on the Apostleship of Prayer and Communion of Reparation; Miss Deplace, on Volunteer Catechists; Miss Hervy Ragin, on the Association of Catholic Young Women; Miss Faber, on Abandoned Children; the Countess de Contades, on Catholic Circles and Madame Janin Doriau, on Mothers of Families.

The third innovation introduced by this Congress was

the permission extended to women to associate with men and priests in the discussion of papers in the general sessions. It suffices to say that they acquitted themselves of their new responsibility with honor and dignity. They proved conclusively that they could lift themselves to the serene altitude where principles rather than details were discussed.

The papers read at the Congress were numerous and solid. Practically all the points which had been considered in preceding gatherings came up for new treatment at the hands of experienced leaders. The labor question received more attention than at any former Congress. The Blessed Sacrament was shown to be the Catholic solution of a problem which was becoming more acute each day. Many of the ideas developed in later Congresses were first broached here. Many of the conclusions arrived at subsequently were either outlined at Angers or, in some cases, even formally submitted in the form of resolutions. The same holds good of the question of the relation of the Blessed Sacrament to Catholic youth. This problem had been discussed frequently in the past, but never with more practicality and actuality. Whereas most of the preceding Congresses had studied the Blessed Sacrament in relation to the very young, this one occupied itself with the Sacred Host in relation to young men during the most dangerous period of their lives. It was remarked that this gathering deserved the name "The Congress of Hope." This is literally true of the papers and reports presented at the literary sessions.

The closing of the Congress took place on Sunday morning, when Pontifical Mass was celebrated by Mgr. Ranou, Archbishop of Tours, surrounded by ten bishops. On this occasion Father Bouiere, a well-known Jesuit preacher and writer of France, addressed the large concourse of people.

More than one hundred thousand people gathered in the

streets of the city in the afternoon to witness the closing procession. Fifteen thousand men marched in line. One noted especially the large number of workingmen's societies. On one or two occasions it seemed as if the anti-clericals would succeed in starting a riot. As the procession passed they shouted blasphemies, but were almost immediately silenced by the loyal Catholics. Sometimes even the women joined in rebuking those who tried to disturb the solemn peace of the afternoon. When the procession reentered the Cathedral, about eight o'clock at night, Bishop Rumeau ascended the pulpit and begged the assembly to repeat after him the following Act of Faith:

Divine Jesus we believe in Thee!

Divine Jesus we hope in Thee!

Divine Jesus we love Thee!

Divine Jesus, Eternal Priest, save us!

Divine Jesus we will always assist at the Holy Sacrifice of the Mass!

Divine Jesus, Bread of Eternal Life, sanctify us, save us!

Oh Divine Jesus grant our troubled days the blessing of peace!

Oh divine Jesus may Thy Eucharistic reign extend all over the world!

Blessed and thanked forever be the Most Holy Sacrament!

It is impossible to describe with what spirit these invocations were taken up by the people. In their voices could be heard accents of faith and determination. They had declared their love for Jesus in these words and in the actions of the past few days, and they were minded to be faithful to the resolutions of the hour for the rest of their lives!

The day after the closing of the Congress a pilgrimage to the nearby hamlet of Ulmes was organized, where in 1668 a great Eucharistic miracle had occurred. More than three hundred priests chanted the Mass, which was said under a tent in the open space. After that a procession of

the Blessed Sacrament marched around the Eucharistic shrine, which had been only recently reconstructed. The procession terminated at the castle of the town where Benediction was given from the balcony. The entire pilgrimage, improvised at the last moment, was simple but impressive. Those who joined in it never forgot the fervor with which all participated.

CONGRESS OF ANGOULÊME

July 20-24, 1904

From the point of view of exterior splendor and pagantry, the Congress of Angoulême was perhaps the least impressive of any. First of all, the seat of the Congress was a city of secondary importance in the southwestern part of France, difficult of access and affording few attractions and inadequate accommodations for a large crowd of people. Besides, at that time France was staggering under one of her intermittent anti-clerical outbursts, nowhere so bitter as in the provincial towns where the petty governmental officials in their puny pride displayed a haughtiness which in more densely populated centers would have been easily dissipated through ridicule.

This was the first International Eucharistic Congress after the accession of Pope Pius X to the Pontifical throne. It was known generally that his heart was in sympathy with these huge manifestations of Faith. As Patriarch of Venice he had gone out of his way more than once to praise their purposes and encourage their endeavors. In the letter which he wrote (May 11, 1904) to the Bishop of Angoulême, Mgr. Joseph Francis Richard, Pope Pius with justifiable pride alluded to this fact, whilst at the same time reviving memories of the fifteenth Italian Eucharistic Congress, celebrated with great pomp at Venice. With his usual paternal solicitude, he reminded the congressists what was

expected of them in the way of love of the Blessed Sacrament and earnestness in seeking means and measures to promote Its worship in the world. He assured them that the eyes of the world were fixed upon them in the hope of seeing an example "which can be imitated, and of finding encouragement to grow in virtue. Know well that the grace of the Eucharistic Congress must be so gauged that the people, transformed and touched by it, will never thereafter in any degree or manner draw upon themselves the least reproach concerning this devotion, which is the principle of Christian worship. Draw those who dare to attack the Holy Eucharist by your pious sentiments, the unity of your wills, the charity of your works and words to give to the Blessed Sacrament the veneration which It deserves, and help them to conceive a great love for this divine Food."

It goes without saying that these ardent words of the common Father inspired the Bishop of Angoulême to make careful preparation for the Congress. He formed a committee of the outstanding laymen of the province to make the preliminary arrangements; he invited his children in a pastoral letter to prepare themselves for the graces of that Eucharistic week by prayer, fasting and almsgiving. With the help of Mgr. Heylen, Bishop of Namur and president of the Permanent Committee, he drew up a schedule of the topics to be discussed in the five sections of the Congress, which were respectively: (1) Eucharistic Teaching, written, oral, pictorial, whether by means of catechism classes, missions, retreats or a fuller exposition of the Gospel; (2) Eucharistic Worship, through the Mass, Communion, procession of the Blessed Sacrament, visits to the church, Vespers, Gregorian chant and a larger harvest of priestly vocations; (3) Eucharistic Devotions, such as confraternities, perpetual or Sunday adoration, First Friday, tabernacle societies; (4) The Eucharist in the History and Arts of the southwest of France and of the Deux Charentes. A

secondary section embraced Social Works, the Eucharist and the Priest, the Eucharist and Women.

Besides all this the Bishop also enlisted the children of the diocese in a special crusade of prayer. On the opening day of the Congress one of these offered a spiritual bouquet of 36,900 acts of piety for the success of the Congress. From the piety of this one soul we can understand with what enthusiasm they entered into the project. The religious communities of men and women also redoubled their prayers for the same intention.

Six bishops, amongst them Cardinal Lecot, Archbishop of Bordeaux, and Mgr. Haggar, Greek Melkite Archbishop of Galilee, were present in the Cathedral on the evening of July 20 for the opening of the Congress. Taking as his text the words, "Come let us adore," Mgr. Richard preached with a fervor that melted the hearts of the congressists. There was a large outpouring of priests and people. Each morning of the Congress Masses were celebrated in the various city churches by the visiting prelates. The number of Communions exceeded all records.

In connection with the Eucharistic Congress there was held a convention of the Women's Voluntary Catechists Association, and another convention of the Association of Catholic Youth. Both gatherings were largely attended and aroused much enthusiasm. The women rejoiced in the receipt of a letter from Pope Pius IX in which he highly extolled the work they were carrying on and invoked upon them the special blessing of heaven. Mgr. Odelin, Vicar-General of Paris, who was intimately associated with this phase of the Catholic apostolate, was the guiding spirit of all the sessions. At the Young Men's Convention reports were read regarding the activities of the various associations in France. There were enthusiastic speeches by Jean Leroy, president of the Catholic Association of French Youth, in which he summed up under three heads—piety,

expected of them in the way of love of the Blessed Sacrament and earnestness in seeking means and measures to promote Its worship in the world. He assured them that the eyes of the world were fixed upon them in the hope of seeing an example "which can be imitated, and of finding encouragement to grow in virtue. Know well that the grace of the Eucharistic Congress must be so gauged that the people, transformed and touched by it, will never thereafter in any degree or manner draw upon themselves the least reproach concerning this devotion, which is the principle of Christian worship. Draw those who dare to attack the Holy Eucharist by your pious sentiments, the unity of your wills, the charity of your works and words to give to the Blessed Sacrament the veneration which It deserves, and help them to conceive a great love for this divine Food."

It goes without saying that these ardent words of the common Father inspired the Bishop of Angoulême to make careful preparation for the Congress. He formed a committee of the outstanding laymen of the province to make the preliminary arrangements; he invited his children in a pastoral letter to prepare themselves for the graces of that Eucharistic week by prayer, fasting and almsgiving. With the help of Mgr. Heylen, Bishop of Namur and president of the Permanent Committee, he drew up a schedule of the topics to be discussed in the five sections of the Congress, which were respectively: (1) Eucharistic Teaching, written, oral, pictorial, whether by means of catechism classes, missions, retreats or a fuller exposition of the Gospel; (2) Eucharistic Worship, through the Mass, Communion, procession of the Blessed Sacrament, visits to the church, Vespers, Gregorian chant and a larger harvest of priestly vocations; (3) Eucharistic Devotions, such as confraternities, perpetual or Sunday adoration, First Friday, tabernacle societies; (4) The Eucharist in the History and Arts of the southwest of France and of the Deux Charentes. A

secondary section embraced Social Works, the Eucharist and the Priest, the Eucharist and Women.

Besides all this the Bishop also enlisted the children of the diocese in a special crusade of prayer. On the opening day of the Congress one of these offered a spiritual bouquet of 36,900 acts of piety for the success of the Congress. From the piety of this one soul we can understand with what enthusiasm they entered into the project. The religious communities of men and women also redoubled their prayers for the same intention.

Six bishops, amongst them Cardinal Lecot, Archbishop of Bordeaux, and Mgr. Haggar, Greek Melkite Archbishop of Galilee, were present in the Cathedral on the evening of July 20 for the opening of the Congress. Taking as his text the words, "Come let us adore," Mgr. Richard preached with a fervor that melted the hearts of the congressists. There was a large outpouring of priests and people. Each morning of the Congress Masses were celebrated in the various city churches by the visiting prelates. The number of Communions exceeded all records.

In connection with the Eucharistic Congress there was held a convention of the Women's Voluntary Catechists Association, and another convention of the Association of Catholic Youth. Both gatherings were largely attended and aroused much enthusiasm. The women rejoiced in the receipt of a letter from Pope Pius IX in which he highly extolled the work they were carrying on and invoked upon them the special blessing of heaven. Mgr. Odelin, Vicar-General of Paris, who was intimately associated with this phase of the Catholic apostolate, was the guiding spirit of all the sessions. At the Young Men's Convention reports were read regarding the activities of the various associations in France. There were enthusiastic speeches by Jean Leroy, president of the Catholic Association of French Youth, in which he summed up under three heads—piety,

study and action—the program of all their endeavors. He was followed by Marc Sagnier, a popular idol of the more progressive youth, who was one day to give such a splendid example of Catholic docility in abandoning the *Sillon*, which he had furrowed with much good will and self-sacrificing devotion.

The papers and addresses of the first section, devoted to Eucharistic Teaching, were highly illuminating and practical. Thus, for instance, Canon Guiboat, Archpriest of Barbezieux, read a solid paper explaining the teachings and directions of the famous encyclical letter of Leo XIII, *Mirae Caritatis*, which marked a turning-point in the Eucharistic revival. Father Bordier, of St. Palis du Ne, realizing the power of the printed word, suggested that the press be used more extensively in Eucharistic propaganda, and to facilitate this he presented no fewer than six lists of Eucharistic books and pamphlets, and another list of Eucharistic magazines and reviews. Father Castanier argued for a more consistent teaching of catechism on Sunday morning, with lavish use of the question and answer method, which, he maintained, was in the last analysis the only effectual way of imparting the truths of the Faith to children. Canon Augeraud, chaplain of the College of Augoulême, maintained that, to make not only catechetical instructions but also sermons more interesting, it was imperative to accentuate more frequently and vividly the history of the times of Our Lord and the early Church. There were many original suggestions and reflections in this able paper. Just what parochial missions might do in the work of increasing the love of Jesus Hostia was brought out by Father Baylote, pastor of Blanzac. Father Preneuf, pastor of Tourriers, pleaded for a more frequent exposition of the Gospel as a means of explaining the mystery of the Eucharist, showing how this could easily be done.

In the second section, devoted to Eucharistic Worship,

there were able papers on various associations founded for the purpose of bringing the faithful to Sunday Mass, weekday Mass, Benediction of the Blessed Sacrament, weekly or even more frequent Communion; others treated of Holy Viaticum, processions of the Blessed Sacrament and Gregorian chant. Perhaps the most suggestive paper was "Catholic Youth and Eucharistic Worship," read by Count Henry de Saint Pern. He was not afraid to admit frankly the many pitiable defections amongst the young, especially after the reception of First Holy Communion. He showed that by the personal influence of the priest and a more frequent and actual preaching of the Eucharist these leaks in the body Catholic might easily be stopped. Since he faced the situation honestly and squarely, examining, so to say, the consciences of the assembled leaders of Israel, there need be no surprise that his address was received with every mark of approval and enthusiasm. Two papers, one by Father Delbel, the other by Father Godinaud, director of the Seminary of Angoulême, envisaged the question of vocations to the priesthood, which was becoming daily more acute, especially in the southern part of France. Many of the topics that came up for discussion at the Congress for Priestly Vocations at Paris, in 1925, were touched upon here.

In the third section most of the Eucharistic associations that had begun to pullulate all over France, since the beginning of the International Eucharistic Congresses, submitted reports, sometimes statistical, of their progress. We meet for the first time with a new Society in honor of St. Barbara to provide against sudden and unprovided death, which had been approved by the Archbishop of Bourges February 5, 1903. There were also reports about devotion to the Blessed Sacrament amongst the newly converted Christians of equatorial Africa, Madagascar and Majorca, all clearly showing that the missionaries depended upon the

attractions of the Tabernacle to win the savages to Christ and civilization.

The fourth section gave the congressists much information regarding devotion of the Blessed Sacrament in the southern part of France. There were two papers which clearly showed the hatred of the Protestant Reformers, especially Calvin, for the Sacred Host. There were also erudite papers on the Eucharistic miracles of Muet, in 1461; Pressace, in 1642; and Bordeaux, on February 3, 1822.

In the secondary sections the outstanding papers were those by Dean Nadaud, of Bignes, on "Women and the Eucharist"; by Paul Lapeyre, on "The Eucharist and Its Value as a Social Agency," and by Sevenet, on "The Eucharist and the Catholic Field." Whilst there was nothing essentially new in these three papers, they were written from a fresh point of view, with much earnestness and directness.

Owing to the opposition of the departmental authorities, who were merely applying a hint received from the governmental leaders in Paris, the procession of the Blessed Sacrament was confined to the limits of the Bishop's garden. But, though lacking in exterior éclat, it did breathe the fervor of the participants. And this was not to be wondered at, for on the closing evening there was an address by the Dominican orator, Father Janvier, who with the wizardry of his words made the hearts of all burn with love for the Hidden Christ. Only after their hearts had become flaming torches did the congressists march out into the night with their Lord.

CONGRESS OF LOURDES

July 22-26, 1914

This Congress marked the silver jubilee of the International Eucharistic movement. As a result, it received

publicity all over the world. There was not a bishop of Christendom who was not invited to attend in person and who did not receive, at repeated intervals, documents explanatory of the purpose of the gathering. Pope Pius X not only issued several important briefs in its behalf but also favored with an indulgence of three hundred days a prayer especially composed for the success of its deliberations. A plenary indulgence was granted to all the faithful of the Universal Church on condition that they join the congressists on July 26 in the reception of Holy Communion. A concerted movement was to be made at this Congress to bring to a climax the resolutions and steps taken at the Congresses of London, Montreal and Madrid to salute Jesus Christ publicly as the Universal King. A program of the subjects to be discussed at the Congress was drawn up and sent to all the bishops of the world. In view of the institution of the Feast of Jesus Christ the Universal King by Pius XI, on December 11, 1925, it may be interesting to read the program:

THE SOCIAL KINGSHIP OF JESUS CHRIST IN THE EUCHARIST.

Instaurare Omnia in Christo (St. Paul, Eph. i.10).
Device of Pius X.

*Christum regem adoremus dominantem gentibus
qui se manducantibus dat spiritus pinguedinem.*
(St. Thomas Aquinas, Office of Corpus Christi).

I. The Doctrinal Foundation and Rights of This Kingship.

At once Creator and Redeemer of human nature, the Son of God is the King and Master of the universe; He possesses a sovereign power over men as individuals and as society (Leo XIII, Encyclical *Tametsi*).

Jesus Christ as God and as Redeemer is King. He exercises His authority through His Church, but He has a right to the homage of adoration, thanksgiving, reparation and prayer in His Eucharist. His Real Presence demands not only private adoration but also public and social adoration. The Mass is *par excellence* the act of public and social worship. "Nothing can honor God more nor be more agreeable to Him than the Sacrifice of His divine Victim" (Leo XIII Encyclical *Mirae caritatis*).

- (a) The *doctrine* of the social royalty of Jesus Christ in the Eucharist according to theology.
- (b) Its *development* in the Fathers of the Church, the theologians, in the universities and the religious orders.
- (c) Its *manifestation* in the liturgy, arts and monuments.
- (d) Its *manifestation* in literature.
- (e) Its *manifestation* in history (to seek out in the history of different nations those acts on the part of the people which constitute a recognition of the social royalty of Jesus Christ in the Eucharist).
- (f) Its *renewal* through devotion to the Sacred Heart.
- (g) Its *spread* through the International Eucharistic Congresses.

II. *The Benefits of Jesus Christ toward Society through the Eucharist.*

Nothing equals the power of this devotion (to the Eucharist) to establish in hearts those bonds of peace and mutual understanding of which Christian society, even as civil society, had such a great need (Pius X Letter to Cardinal Vannutelli, Legate to the Congress of Montreal).

To make these benefits appear as the witness of the Catholic religion. These benefits are: mutual charity between individuals, charity between social classes. How the supernatural life of the members of society contributes to the common good. The homage of society toward God's presence in the Eucharist draws His favors on peoples. These benefits are produced by the Mass, the Real Presence and Communion. Insist principally on daily Communion and on the results of the decrees *Sacra Tridentina Synodus* and *Quam singulari*.

How Mass and Communion sanctify the family.

First Communion at the age of reason and daily Communion of small children.

General Communion of children several times during the year recommended by the decree *Quam singulari*. True character of solemn Communion. Frequent and daily Communion of boys, girls, young men and young women. Show how Communion nourishing the inner life of the people produces the social glorification of Jesus Christ.

II. *The Homage that should be rendered to Jesus Christ King of the Eucharist.*

Whilst the enemy, blasting morals and Christian institutions, precipitates institutions and states to their ruin, behold how the admirable goodness of the God of mercy, in setting them on fire as with a new conflagration of charity, has succeeded in bringing the prodigals to the right road. In truth, there is no reason to despair of universal salvation when we see the Catholics of the entire world fired with such an ardent zeal for the Most Holy Sacra-

ment (Pius X, Consistorial Allocution, November 27, 1911).

Social Homage; a feast day each year for all nations.

The homage of adoration and fidelity by International Eucharistic Congresses, by national diocesan and regional congresses. The recognition by these congresses of the social reign of Jesus Christ. The homage of reparation in face of social atheism. Homage by the Eucharistic life of the parish, by the Eucharistic life of each Catholic work and association. Eucharistic triduum.

IV. *The Reign of Jesus Christ in the Eucharist and the Reign of Mary Immaculate.*

The relation between the royalty of Christ and the royalty of Mary. Our Lady of Lourdes has conducted souls to the Eucharist.

Our Lady of Lourdes and adoration.

Our Lady of Lourdes and Eucharistic manifestations.

Our Lady of Lourdes and Eucharistic miracles.

The Eucharist and charity at Lourdes; the sick, the stretcher-bearers, those in charge of hospitals.

V. *The Jubilee of the International Eucharistic Congresses.*

The idea of the social reign of Jesus Christ in the thought of the prime-movers and in the labors of the twenty-four preceding Congresses.

His Eminence Cardinal Granito Pignatelli di Belmonte was appointed Papal Legate for this Congress and arrived at Lourdes on July 21 at one-thirty. He was met at the station by Mgr. Francis X. Schoepfer, Bishop of Tarbes and Lourdes, and driven at once to the reception

rooms of the Hotel Terminus where he was welcomed in the name of the city by Mayor M. Lacaze. He was then driven to the Grotto, down the Esplanade, along the shores of the Gave to the Episcopal Palace. On the steps of the Rosary Basilica His Eminence was welcomed by Mgr. Heylen, president of the Congress. Then at the Grotto took place the liturgical reception.

The next evening at five-thirty the Congress was formally opened in the piazza before the Basilica with addresses by Mgr. Heylen, Mgr. Schoepfer and the Cardinal Legate. His Eminence said that as the International Eucharistic Congresses had had their origin on French soil it was but meet and just that there also should be celebrated the Silver Jubilee of their foundation. As these preceding twenty-four Congresses had carried the Name of Jesus to all nations, so the present gathering would be but a faint pledge of the success with which future Congresses would herald the mercies of the Master to new worlds and new generations. And surely no better place than Lourdes could be imagined for such a celebration and for the arousing of such hopes for the future. It was Our Blessed Lady who had first given us Jesus. Her relations with the Blessed Sacrament could not be denied. If the children of the world were drifting from their Father's house, then they sorely needed the tender ministrations of a mother. And Mary, the Mother of all, never shows her maternal love so much as when leading men back to the Eucharist. Love and peace announced by the angels on the first Christmas night, and heralded forth with each rebirth of Christ on our altars, were needed more than ever before in the world, and there was no better hope of obtaining them than by a return to the Eucharist. Little did the Cardinal think when uttering these words that they might well serve as an epilogue to a chapter of the world's history. Love and peace were soon to become a mockery, since within a few short hours men

would fly at one another's throats in a war whose horrors had never been equalled. Little did he dream that, before many of the ten cardinals, thirty-one archbishops and one hundred and fifty bishops would have reached their respective homes, love and peace would have departed from the world for four horrible years. After the Cardinal Legate's fervent words, which touched all hearts profoundly, there were short addresses by Cardinal Netto, formerly Patriarch of Lisbon, Portugal; Cardinal Logue of Ireland; Cardinal Almaraz y Santos, Archbishop of Seville, Spain, and Cardinal Farley of New York. There were brief remarks also by Mgr. Lausberg, auxiliary Bishop of Cologne, and Mgr. Puhia, Archbishop Santa Severina, and a stirring address by Cardinal Lucon, Archbishop of Rheims. Not only did His Eminence insist upon the part France had played in bringing back the nations of the world to a greater love of the Blessed Sacrament, largely through the instrumentality of Our Lady of Lourdes, but he indicated how in the battles of the future against the Faith men must rally to Jesus Hostia. And surely the memory of the Eucharistic manifestations at Lourdes, where the faith of so many Catholics from all parts of the world had been enlivened, would help much in promoting love for the Eucharist and reception of the Sacraments.

In order to afford ample time for the literary labors of the Congress, the official Masses were celebrated at the Grotto, each morning at seven o'clock, by one of the visiting bishops. At six o'clock in the afternoon there was a procession of the Blessed Sacrament across the long stretches of the Esplanade. In the evening at eight o'clock there was the famous procession with torches in honor of Our Blessed Lady. After that, in the Hotel de la Grotto, there were moving pictures giving the life-story of Bernadette, the apparitions of Lourdes, various scenes at the Shrine and the Eucharistic Congresses, especially at Malta.

The Blessed Sacrament was exposed all day in the Basilica and the congressists were asked to arrange with the local committee so as to keep up unbroken nocturnal adoration. On Friday at high noon there was a gathering of children at the Grotto, with an instruction by Father Henry Durand and a consecration of the little ones to Our Blessed Mother. On Friday there were special sessions for the members of the Priest Adorers in the Hospice of our Lady of Lourdes. On Saturday, at nine o'clock, there was a Solemn Mass at the Grotto for the children of Mary in honor of the golden jubilee of the first pilgrimage to the Grotto. The singing at the various ceremonies of the Congress was executed by a *schola* of two hundred priests from various dioceses of France and various religious orders.

Since the Lourdes Congress was international in character, and since there were delegates and pilgrims from practically all countries, it was necessary to provide special sessions for the French at the Church of the Rosary; for the Germans at the Hospice of Notre Dame de Lourdes; for the English in the Hall of the Sacred Heart, in the same Hospice; for the Austrians at the Hall of St. Michael, in the same place; for the Belgians in the Hall of St. Jerome, in the new Hospice for pilgrims; for the Spaniards in the Hall of St. Martha, in the Hospice of Notre Dame; for the Hungarians in the Hall of the Hospital of the Seven Dolors; for the Italians in the Chapel of the Hospice of Our Lady of Lourdes; for the Poles in the chapel of the Poor Clares; for the Portuguese in the chapel of the Hospital of Saint Frai, and for the Czechs in the Hall of St. John Baptist in the Hospice of Our Lady of Lourdes. The General Assemblies were held on the *parvis* before the Rosary Basilica.

At the General Assembly, on Thursday, Mgr. Rumeau of Anvers pointed out the relationship between the Kingship of Christ and His Blessed Mother. The only address on

this occasion which departed in any way from the general schedule was by Henry Bourassa, one of the leading statesmen of Canada, who spoke on the contributions of Canada to the Church Universal and France. It was a vivid page of history, vividly presented by one who was not only an historian of repute but an orator of the first rank. The recent work of Georges Goyau, member of the French Academy and editor of the *Revue des Deux Mondes*, "Un Epique Classique," is but a detailed development of the architectonic plans drawn by this forceful orator.

At the General Assembly on the following day the topics discussed were of a more general interest. Thus, Valentine Brifant, a member of the Chamber of Belgian Representatives, spoke on "The Eucharist and Men," whilst M. Jacquier, an internationally known lawyer of Lyons, spoke on "Eucharistic Processions at Lourdes." M. Juan Taltauval pointed out how nocturnal adoration accentuates the social Kingdom of Christ. The outstanding addresses at the last General Assembly were a masterful oration by the Dominican Father Janvier on "The Apologetic Value of the Eucharistic Miracles at Lourdes," and the stirring sermon of Cardinal Amette on "The Social Reign of Christ in the Blessed Sacrament."

Because the program for the literary papers at the various sessions was strictly adhered to in most cases, it would be a tiresome repetition of the same topics to enumerate the titles. Suffice it to say that the leading orators and scholars of the various countries had been selected to discuss the topics which the Holy Father Pius X himself had proposed. To run through the list of names of orators is to catalogue the outstanding Catholic pulpit masters of the day. It was impossible to avoid a certain amount of repetition and overlapping in the papers of the various sectional meetings. But each and every one of these papers is worthy of serious consideration, because in each case the subject

was approached from a different angle, and the arguments and historical data adduced in support of the orators' positions always offered something new. Thus, for instance, a Frenchman, a German, a Spaniard or an Englishman, discussing the same topic, always produced some interesting bit of information either unknown or passed over by speakers in other sections. As a whole, the bulky *Report* of this Congress gives us the most complete and most diversified encyclopedia of information on the social reign of Jesus in the Eucharist. There is nothing quite like this work both for thoroughness and completeness in any language or on any subject. We have in it the fine flower of Catholic investigation and scholarship on one of the most important subjects of contemporary religious thought. Besides all this, the various papers present us with a kaleidoscopic picture of the peculiar oratorical art of the various Christian peoples. The speakers wished earnestly to present their subject in the most telling fashion. Without stooping to any oratorical tricks, which would have been unseemly at such a time and place, they did not disdain to use all the resources of art and language in presenting their facts. Therefore, the reading of these scores of studies not only enlightens but moves. One is almost overpowered by the wealth of argument, history and poetry bearing upon the subject of Christ's sovereignty in the Eucharist. Scarcely a department of life or thought can be imagined into which this consoling doctrine of the Eucharist has not found its way.

The closing day of the Congress presented a sight which ravished even the eyes of the people of Lourdes, accustomed as they have become to the most unusual religious spectacles. Solemn Pontifical Mass began at the Grotto at ten o'clock in the morning. The faithful were massed on the shores beyond the Gave. There must have been several hundred thousands—congressists, pilgrims who had ar-

ranged their pilgrimage to Lourdes to coincide with the Congress, the entire population of Lourdes and excursionists from the country round about. The people were solidly massed from the jagged banks of the river to the foot of the hill surmounted by the Carmelite monastery. The space between the river and the Grotto was reserved for the priests and bishops. The singing was executed by a *schola* of two hundred voices, alternating with those of the assembled thousands. Especially inspiring was the *Credo* of Dumont's *Messe Royale*, with which every Frenchman is familiar and which he never sings to better advantage than when moved by the exaltation of some sacrosanct moment like this. The words swept on even as the melody, but one felt that behind both words and melody there were hearts vibrating with faith and love. Thus it happened that toward the end the chant became more like the triumphant shout of some victorious army than the measured song of religious feeling. At the moment of the elevation, the church bells of Lourdes broke out in a frenzy of sound, trying to outvie the cannons that roared from the summits of the mountains. It was a moment never to be forgotten.

The procession of the Blessed Sacrament was a fit complement to the touching celebration of the morning. Sharp at three o'clock, with the sun looking down joyously upon them, the tortuous streets of Lourdes became animated. They had been decorated gorgeously with festoons, fir trees, placards and lights. Upon the ground yellow sand and branches of boxwood had been spread. The procession was headed by the mounted guides of the Pyrenees, buglers and fifers, the municipal band, various societies of Lourdes, the guilds and confraternities. Then came Catholic railroadmen of France, with more than four hundred banners; the Grey Penitents of Avignon; members of the various Third Orders; priests in black; the Mayor of Lourdes and the municipal council; priests in surplice; canons of all

the diocese; prelates, titular and honorary; chaplains representing bishops; mitred abbots; the Chapter of Tarbes; bishops and archbishops. Then came the ministers of the procession—thurifers, torch-bearers, the Cardinal Legate in *cappa magna*. He knelt on a triumphal car, upon which had been constructed a small altar whereon rested the Blessed Sacrament. Over the altar a canopy was suspended from poles, which altar-boys in white supported. Then came the nine Cardinals, the Bishop of Lourdes, the civil authorities of various countries, such as Catholic senators, members of the diplomatic corps, Catholic deputies, members of the French Academy and the various officials of the Shrine of Lourdes and its dependent hospitals. The Faith of the people fairly exploded as the Blessed Sacrament was passing by. Lourdes never felt such a mighty upheaval of its naturally Catholic and congenitally pious heart as on that Silver Jubilee day of the International Eucharistic Congress. There was not a living soul in the antique town, with its narrow streets and its other-worldly air, who would not have been willing to give his all, even his life, for Him who was acclaimed a King that day, even in the poverty and humiliation of His Sacrament. For on that day the social sovereignty of the Eucharistic Master was declared with a gesture which none could mistake.

And anyone with the least dash of imagination must have been transported out of himself with the thought that on that very day in every part of the world there were thousands, yea millions, who by approaching the altar-rail that morning had united in this colossal act of public homage to the Eucharistic King. When the Eucharistic Congress of Vienna was in process the pious Tyrolese who could not journey to the city on the Danube joined in spirit in the magnificent ovation to Our Lord, in which Emperor walked with Princes of the Church. In many of the scat-

tered villages of the Catholic Tyrol, processions were set on foot on the closing day of the Congress—far-off repercussions, as it were, of the significant thing that was happening in the imperial capital. At the Congress of London the same thing was repeated in some of the Catholic towns of Lancastershire, especially Preston. When Our Saviour was being led through the streets of Madrid, at the Eucharistic Congress, there were in the towns and villages of Catholic Spain far-off but very distinct echoes of what was going on in Puerta del Sol. Even in the Spanish South American countries there were public gestures of recognition of the Madrid Congress. But never had the world so universally for one day turned its eyes toward one spot where honor was being done the Good Master in the Sacrament of Love. What was seen at Lourdes was inspiring. No man who witnessed it can ever erase the picture from the tablets of his memory. As long as life lasts the participants will recall with emotion the fervor and exaltation of that hour. But the most stupendous thing about the Lourdes Congress was the unseen part—the unseen devotion in the most far-flung corner of the world to Him who was being hailed as the King who hides His face behind the white veil of the Eucharist. Certainly the Catholic Church is Catholic in belief and heart. Never was that belief more vibrant than on that July morning when millions of men, in response to the invitation of the Pope of the Eucharist, received the Bread of Life, wherever they might be, as a sign of participation in the triumph that was prepared for Jesus in the place where He loves most to be and where He has shown His tenderest mercies—the soil of His Immaculate Mother's favorite shrine. The Congress of Lourdes, even without the exterior pageantry of Vienna or Madrid, was a triumph of Faith. It was the most fitting festival ever celebrated in honor of the social sovereignty of the Eucharistic King.

CHAPTER VI

THE EUCHARISTIC CONGRESS IN BELGIUM

Belgium has ever been the classic land of Eucharistic devotion. Its people are distinguished as few others for the most ardent interest in the worship of the Hidden Lord. Since medieval times thousands have gone each year to such well-known and popular Eucharistic shrines as Assche, with its miraculous crosses (1290); Herschenrode, where the Sacred Host bled (1317); Ghent, where a troop of soldiers witnessed the same prodigy (1354); Brussels, with its blood-stained corporal (1333) and its bleeding Host, in St. Gudule (1374); Bois Seigneur Isaac, where Blood appeared on the corporal (1405); Herenthals, where the beasts of the field adored when men refused to do so (1412); Kinrooc, where visible signs of blood were seen to flow from the Host (1475); Castrev, where flames burst from the chalice (1505) and Hoogstraetten, where the Sacred Particles bled (1652). But the devout Belgians did not need such portents to call forth their deep faith. That was done in 1246 by St. Juliana of Mont Cornellion and her companion, Blessed Eve of St. Martin—and has been repeated every year since—by securing the institution of the feast of Corpus Christi which was first celebrated at Liege. It is one of the most important dates in Eucharistic history and marks the beginning of a widespread public devotion to the Blessed Sacrament.

THE INSTITUTION OF THE CORPUS CHRISTI FEAST

We can never know how much the institution of the feast of Corpus Christi contributed towards the maintaining of devotion to the Blessed Sacrament. If the sublime

liturgy of the Church performed an unmistakable pedagogical function in the Middle Ages, when books were rare, then the triumphant procession of Corpus Christi brought home to the minds of the faithful the fruitful teachings of the Church regarding the Blessed Sacrament. It was living theology. It was love's piercing glance into the mysteries of Faith.

This feast will stand out forever in the annals of the Church as a solemn and perpetual *ex-cathedra* condemnation of the Albigensian heresy, which is being rehabilitated in more than one of its pernicious phases by the errors and religious vagaries of our day. And because this feast was, so to say, an offset to the heresy rampant in southern France at the time, we need not be surprised to find its institution in the Church ably and actively promoted by the priests.

The first thought of a civic triumph in honor of the Blessed Sacrament came to a holy nun of the Congregation of the Hospitallers, St. Juliana of Mont Cornellion, who lived piously at Liege, in Belgium. Repeated visions from heaven, despite obstacles of all kinds and from all quarters, spurred her on to consult John of Lausanne on the feasibility of introducing a feast day devoted especially to the glorification of the Blessed Eucharist. Among the learned theologians whom he counselled before giving a final decision were the Dominican Provincial of France, Hugh of St. Cher, and the Doctors of the Order, Giles, John and Gerard. All warmly approved of the idea. They saw in the enigmatical visions of the sainted recluse the evident will of heaven. The office which John of Mont Cornellion composed for the feast was approved by these theologians. Hence, Robert of Torote, Bishop of Liege, felt safe in ordering the first celebration of the Feast of Corpus Christi for the Thursday after Trinity Sunday. This was in the year of grace 1246. But the successor of this whole-souled

bishop, Henry of Guldre, was a worldly-minded man and cared more for war and the sports of the tilt-yard than the peaceful triumphs of the Master. Through his indifference the observance of Corpus Christi was discontinued. Just then, however, Hugh of St. Cher, who in the meantime had been elevated to the Sacred College, was passing by Liege on his return from Germany, where he had rendered conspicuous services to the Church as Papal Legate. He was deeply pained to learn that the feast which had evoked so much devotion to the Hidden King had been abandoned. Fortunate, indeed, it was that the time for the recurrence of the celebration was nigh at hand. If he, as Cardinal Legate, should openly and unmistakably declare in favor of the feast, Hugh reasoned, there was every hope that it would acquire an unshakable prestige. The forthcoming celebration, therefore, was heralded on all sides. All that love and piety could suggest to add splendor to the festivities was called into requisition. The day finally broke—and it was a glorious one. The golden sunlight slept on all the fields and cities. The birds sang more merrily, and the winged insects chirped more lustily than ever before, because they had foregone a long period of rest on account of the bustle of human activity everywhere apparent. Each byway was thronged with pious, praying Catholics hastening to Liege to participate in the triumphs of the Eucharistic King. The music of bells pealing joyfully from a dozen churches filled the air; cannons boomed like boisterous thunder; flowers sprang up in wildest profusion, as if in answer to some all-powerful fiat; men danced like David from sheer delight. There was wild enthusiasm everywhere. And finally the Cardinal Legate began the Holy Sacrifice! Within the church the air seemed filled with glistening stardust, which was but the light of myriad candles reflected through the haze of loving tears of devotion. The altar, blazing with light, looked

like the bush which Moses saw, or better still, like the Great White Throne before which the ancients threw down their crowns. The Cardinal wore the look of one who had spoken with the Lord. It was indeed a glimpse of heaven. And, surely, the Legate did not mean those words of dismissal at the end of Mass—*Ite, Missa est!* So the vast crowd lingered within the sacred walls and surged peacefully in the broad piazza before the church. As if with one heart, those thousands, from the city and highway, cried: "To whom shall we go, O Lord?" Hugh of St. Cher, therefore, ascended the pulpit and made the assembled concourse a touching discourse on the unchanging love of the Eucharistic Jesus. He spared neither words nor strength. He alternately pleaded and thundered, invoking the maledictions of the Lord on all who had either disapproved or hindered the celebration of this gala day, this carnival of the Lord. If, then, the touching Corpus Christi feast survived that era of indifference it was, after Christ's own interposition, due to the efforts of this first Cardinal taken from the ranks of the Friars. Later on, Hugh addressed two circular letters to the clergy of the provinces under his jurisdiction, commanding that the feast be thenceforth observed each year with becoming solemnity. Besides, he granted an indulgence of an hundred days to all the faithful who should participate in the festivities.

There lived in a Dominican convent, at this period, a fervent lover of the Eucharist. The marvelous knowledge of theology which he possessed had not dried up the fountains of his devotion. So true is this that he merits the title of "Angelic Doctor" no less for his purity and piety than his knowledge. Thomas Aquinas had written learnedly on the Eucharist and had heard the divine approval of his work: "Thou has written well of Me, Thomas!" Urban IV knew of this obscure Friar. He had read his treatise on the accidents of the Eucharist and

had admired the colossal erudition stored up in his Biblical commentaries. The Pope appreciated at its true worth the stupendous work of systematizing theology which Thomas Aquinas pursued with such conspicuous success. It was only meet, therefore, the Pontiff thought, to place this flambeau of learning and piety on a prominent eminence whence the worse than Egyptian darkness in the camp of Israel might be dispelled.

But Thomas gently refused all ecclesiastical preferment. He earnestly begged the Pope to recall the Bull appointing him Archbishop of Naples. If he might be allowed, he said, to seek some reward from the Pontiff for his humble labors, he would ask that the feast of Corpus Christi be extended to the entire Christian world, since Liege had no exclusive claim to the glorification of the Hidden King.

In urging this request Thomas Aquinas was but living up to the words which he had pronounced with trembling lips at his initiation into sacred orders: "The Lord is my portion." Christ and His glory were enough reward for his labors.

Urban IV was touched and delighted with this request of the saintly Friar. Gladly and without reserve he acquiesced in his wish. Thomas was called upon to preach on the Blessed Sacrament before the College of Cardinals. Lest the Catholic world might forget that it was at his suggestion that the feast was made universal, Thomas, if he did not completely write, at least helped largely in the composition of the superb Bull, *Transiturus de hoc mundo ad Patrem*, which made Corpus Christi a holy day throughout the Christian world. The Pope, besides, commissioned him to write the office of the feast.

And so the Bard of the Blessed Sacrament set to work. The office which John of Mont Cornellion, at the instance of St. Juliana, had composed for the Church of Liege was

to be supplanted by the office which St. Thomas Aquinas, on the command of Urban IV, wrote for the world. He came to the task with a knowledge of theology and a faith that have never been surpassed. Love and delicacy of feeling were both submerged in the sweet aromatic waters of a childlike wonder. Hence, liturgical writers and scholars are one in considering this office from the hand of St. Thomas unsurpassed in the domain of non-inspired writings.

Each of the responsories of Matins consists of two sentences. The ardent longing cries of the Old Testament saints for "the Just One," the "Incorruptible Manna," are interpreted by the New Testament assurances of the fulfillment of the Eucharistic promises. There is something very stately and historic in this linking together of expectancy and fulfillment. The lessons for the nocturns are culled from the Fathers of the Church. Here his familiarity with patristic treasures is visibly shown. The tenderest, the most sententious and rigidly dogmatic sayings, "writ in starlight and the immortal tears" of loving faith, bear witness to the constant doctrine of transubstantiation in the Church. These homilies are redolent of the days when, as St. Jerome says, "the blood of our Lord was yet warm and faith in Him was still glowing among believers." These nocturns are one vast, sweet, overpowering symphony of Catholic belief, and we cannot but admire the erudition and faculty of happy selection displayed by the *maestro*, who knows the most soul-stirring chords.

The hymns which the Angelical wrote for this office utterly defy description. They are canticles of joy—the jubilant cries of love, of ecstatic aspiration, of virginal longing. Love is poured forth like wine, spiritual delight inebriates his soul as that of another St. Cyprian. Each line blazes, flashes, scintillates a truth which burns through

the simple, chaste, sublime folds of poetic expression. Each stanza summarizes so much theology and asceticism that it scorches through the cloth of gold, bursts the literary flexures and almost places before our naked eyes the benign figure of the Master. Hence we do not blame this Catholic poet if he cuts away, to some extent, from the moorings of classic metre. Had not the Master revealed Himself since the days of classic poetry? Had He not spoken to His chosen ones? Was Christ not infinitely superior to the "Magnanimous Man" whom Plato and Aristotle, and mayhap Virgil, had limned in poetical outline? No wonder the tongue sings a new song! No wonder that Aquinas, like another Paul of Tarsus, does a holy violence to grammar so long as his words can "stammer of God as we may," as St. Gregory beautifully says. After all, there is enough ballast of classic perfection and technique in these hymns to save them from sinking into a sea of doggerel. Because these hymns are so eminently Catholic, they can afford to ignore pagan models and ideals. Hundreds of years before Tertullian enunciated, in scathing terms, that principle which St. Thomas followed in the composition of his hymns: *Quid Academiae et Ecclesiae! Quid luci cum tenebris!* If, as Ozanam has rightly said, no event of supreme importance to the human race has occurred without producing an imperishable hymn, then the Eucharistic renaissance of the thirteenth century has called forth a cycle of hymns different from anything in pagan poetry, superior to everything in Christian literature.

THE CONGRESS OF LIEGE

June 5-10, 1883

This first International Eucharistic Congress on other than French soil was under the presidency of Mgr. Duquesnay, Archbishop of Cambrai, and Mgr. Doutreloux,

Bishop of Liege, both of whom had been identified prominently with the movement from the beginning. The number of participants reached the satisfactory total of thirteen hundred and twenty-six, amongst whom were seven bishops, seven mitred abbots and more than three hundred priests. Not only was every province of France represented, but there were delegates from Holland, Spain, Switzerland, England, Italy and the Americas.

The papers and reports read at the sessions were distinguished for their sobriety, practicality and erudition. Father Alfred, a Capuchin from Nantes, advocated with irresistible force weekly Communion for men, whilst Father Meunier, the Redemptorist, urged with equal persuasiveness assistance at daily Mass. To make attendance at Mass more fruitful and interesting, the use of the liturgy was counselled by Dom Van Caloen of Maredsous, who, true to his Benedictine training, urged the reception of Communion during the Holy Sacrifice against the ever-spreading custom of communicating outside Mass. Father Durand pleaded for a greater love of the Blessed Sacrament amongst the young and showed how this could be effected. The Dean of St. Gudule enlarged upon this idea in his paper on catechetical instruction. Canon Boddaert, of Ghent, explained at length the work of supplying poor churches with the liturgical requisites. There were reports on various Eucharistic works and on Eucharistic history, especially in Belgium.

But perhaps the addresses at the public assemblies at Liege deserve the greatest commendation. Often enough they were improvised under the inspiration of the hour, which gave them a peculiar moving power. Thus, M. de Pelerin, of Avignon, gave a glowing account of the last Congress in his native city, interesting because of the contrast it afforded with the present reunion. In Avignon, by reason of the limited number of participants and their

inability to leave the college precincts of St. Joseph, the Congress to all outward seeming was a glorified and extensive Eucharistic retreat. That feature was conspicuously absent at Liege, where the morning Masses and the sessions, because of the very number of congressists, were held in different churches and halls of the city—a fact which may have proven a distraction to those who had not begun to realize that these gatherings were becoming increasingly cosmopolitan, and therefore unwieldy. The renowned Bollandist, Father Van Hoof, in Latin that came as spontaneously to his lips as his own native tongue pleaded for a more profound and detailed study of scholastic theology which reached its highest flights in discussing the grandeurs and tendernesses of the Eucharist. He maintained that if the Eucharist was to fill its place in the devotional lives of the people it could only be by frequent and a more theological exposition of this great mystery of the Faith. The Superior General of the Fathers of Mercy, Father Delaporte, delivered an inspiring address on the Eucharist as the soul and source of social works. Professor Verspuyen of Louvain, addressing the delegates on “Eucharistic Processions,” not only produced an astounding mass of historical facts and details but also showed a profound understanding of their liturgical uses and a deeply psychological appreciation of their appeal to the human heart. M. Godfrey Kurth, professor at the Catholic University of Lille and one of the leading Catholic historians of his age, whose *Life of Clovis* has remained a classic, spoke along the same lines with a verve that set his audience on fire. A past-master in the art of lecturing, he appeared here at his best.

The procession of the Blessed Sacrament on the closing day of the Congress was unique because of the memories it called forth and the splendor with which it was carried out. None of the marchers could forget that this was the city

which had been the first to do public honor to the Eucharistic Lord. At the Place St. Paul they saw the colossal statue of St. Juliana, testifying to the pride of the people in her achievement. Not far off was the Bishop's Palace, which once had been the Augustinian monastery where she lived and wrought. They stopped for a moment at the Church of St. James, where our own James Fenimore Cooper, overpowered by its medieval splendor, regretted having been born in heresy. They then swept past the heroic statue of Charlemagne, who was born in these regions. At the City Hall they knelt for Benediction, conscious, probably, that in the seventeenth century the faithful people of this town had come to this very spot to swear that they would have nothing to do with the religious innovators who would deprive them of the Blessed Sacrament. It was a stupendous outpouring of people that took more than two hours to pass a given point. They prayed and sang incessantly as they progressed. It seemed impossible to tire their voices or dampen their ardor. In their appointed places, with forests of banners—some of which had not been brought forth from their dark repositories for generations—were the various Associations of the young; then men and women from all parts of Belgium and Brabant, in their quaint dress; men and women from the cities, in monotonous garb; students of half a dozen universities, with their professors in cap and gown; city officials; Senators and Deputies; priests and prelates. Just as the heavens began to open, Benediction was given for the third time. The people quietly sought shelter. It seemed a miracle how these tortuous streets could swallow up the surging mass so quietly.

The Liege Congress had three outstanding characteristics which those in attendance were quick to sense: The first was the broad charity of the citizens, who took in strangers right gladly to their homes. It was Belgian

hospitality at its best, because ensouled with the faith which is the chief thing in Belgian life. The second was the practical note dominating not only the papers but the festivities of the Congress. The Belgian is normally a man of few words but many and mighty deeds, as even Julius Cæsar pointed out. Hence, there were no long, academic discussions on Eucharistic topics. Practical application of the teaching was demanded. Such discussions as took place on the various phases of Eucharistic endeavor leaned to the practical side. This appeared plainly in the discussions on Mass and Holy Communion. One felt—even feels, on reading the report—that these people not only do their religious duty but are eager to do it better, more whole-heartedly. And the last mark of the Congress was the virility everywhere manifest. In the full sense of the term this reunion was made up almost exclusively of men, and devoted itself to subjects that appeal to men. Father Tesniere, the great modern apostle of the Eucharist, made an appeal for reparation, the spirit and tenor of which are clearly revealed in these opening words: "This appeal is addressed to men, not women; not because these last have no debts to pay; but they are less than those of the men and they are paid better." Like an Egyptian high-priest calling out the dead King's faults over his bier, he went on to show the divers sins of men for which they must do penance. And the penance, he said, should take the form of daily Mass, frequent Communion, a conscious effort to get closer to Jesus in the sacrament of His love.

The richest fruit of the Liege Congress was the victory reported the following year—June 10, 1884—by the Catholics over the Liberals, who had carried on a petty persecution for a generation. Without the enthusiasm and solidarity generated by this reunion, who can say what would have eventuated in the conflict?

THE CONGRESS OF ANVERS

August 16-20, 1890

After Liege, no city of Belgium had a more indisputable hereditary right to open her gates for a Eucharistic Congress than Anvers, the great commercial core city of the land, sitting in her architectural splendor on the banks of the mighty river that puts her in active touch with all the business centers of the Continent. It was here in the first quarter of the twelfth century that St. Norbert, founder of the Order of Premontre, had worsted the infamous Tonchelin, who had denied the Real Presence with an audacity unparalleled even in his rude days, and had induced the simple people to bring him the Sacred Hosts they had stolen from the churches or taken with sacrilegious hands from their tongues after Holy Communion. Since then the people have never allowed their love of the Hidden Master to cool.

The Congress was opened in the Jesuit Church of Notre Dame on Saturday night by Cardinal Goossens of Malines, in the absence of the President of the Permanent Committee, Cardinal Mermillod, Bishop of Lausanne and Geneva, who was unavoidably detained by illness. There were present twelve bishops, nine mitred abbots and fourteen hundred congressists. The Belgian towns sent large lay representations, among them, seven burgomasters of as many leading cities. A preliminary meeting was held after the formal opening in the Church under the presidency of Mgr. Berchellia, Archbishop of Cagliari. The words of approbation and encouragement sent by Pope Leo XIII were received with the loudest acclaim. Everybody felt it a personal duty to try to make the Pontiff's high hopes come true. To effect this the more easily the Congress was divided into three sections which proposed to treat the

many questions rather from a practical than a dogmatic or historical point of view. The various Eucharistic works were progressing so rapidly throughout the world that there was urgent need of coördination.

Faith and Teaching, the first subdivision of the first section, agreed to restrict its discussions to the Eucharist and its relations with the Sacred Heart devotion, catechisms and preaching; the second subdivision, Worship, concerned itself with Eucharistic feasts, pilgrimages, feasts and works of adoration and reparation, Mass and Holy Communion; under the head of Piety, the third subdivision of the first section studied the religious, and more specifically the Eucharistic, formation of various groups: children, youth, students, workingmen.

The second general section, Associations and Works, treated of societies associations, confraternities and religious orders, their interrelation and their social influence.

The third general section, which carried the title History, Art and Propaganda, envisaged the questions of the history of devotion to the Eucharist, especially in Belgium, the influence of worship of the Blessed Sacrament on people and nations, the spread of knowledge and Eucharistic works by means of books, magazines and popular tracts.

Unlike all other Congresses, Anvers opened her assizes with a colossal procession in honor of the Blessed Sacrament in which no fewer than one hundred and forty thousand persons participated. The Sunday after Assumption Day has been reserved in the city for the annual procession in honor of Our Lady o't Staaksken, popular since the fifth century. Never before or since has the outpouring of the faithful so revealed their piety and devotion. From the most beautiful church in Belgium, a veritable repository of the masterpieces of Rubens and Van Dyck, decorated within and without for the occasion with precious hangings and festoons of evergreen, the procession issued at

eleven o'clock in the morning. There came the confraternities from all the provinces of the land, delegations from Lille and Soissons, the pious associations of the city, the "Nations," or municipal corporations, the guilds, with their artistic banners and insignia. Then came students from Belgian universities and colleges in their distinctive academic gowns. The famous reliquary, "The XXXVI Saints," was carried by members of the Guild of St. Andres. The venerable statue of Our Lady, under a gilded canopy and enveloped in a mantle of cloth of gold, was surrounded by men in full evening dress, bareheaded, carrying lighted candles—the élite of Anvers, bankers, magistrates, physicians, deputies, Senators, the nobles. Then, carrying torches, came the "masters of the chapel," a guild dating back many centuries, garbed in black silk trousers and capes, wearing the insignia of their respective churches. The religious orders, priests, canons and prelates followed. The people fell on their knees as Jesus passed by, carried in a precious monstrance by Cardinal Goossens. Then came many ecclesiastical dignitaries and the representatives of the seventeen parishes of the city. Solemn Benediction was given on the Square Meyr, facing which are the Royal Palace and the house of Rubens. Here a huge dais had been erected against a background of fir trees, surmounted by a colossal white statue of Our Lady. As the Host was lifted in blessing, a great silence and religious awe fell upon the multitude. They felt Jesus near them.

That night the city, illuminated gorgeously, looked for all the world like fairyland. Anvers was literally on fire. Not a corner that did not have its wayside shrine of Our Lady, gaily decorated and blinking with candles; not a house that did not have a courageously blazing lamp or a flickering taper in every window; not a public square that did not have a triumphal arch aglow with innumerable lights; not a dirty alley of the city that was not wearing

as clean and decent robes of rejoicing as its poor inhabitants could afford. The façade of the imposing Jesuit College was all aglow. It seemed to be in flames. Notre Dame, every rib and pinnacle outlined in light, showing her majestic lines and chaste dignity, stood there in the calm evening like a dream or a vision. From the highest tower Bengal lights in red, yellow and green—the city colors—flared up to lick the sky, or perhaps the Feet of Him who sits beyond it. Within, on the altar, Roman candles of purest wax consumed themselves in mute adoration before Him—Jesus, in the minds of the people that night, was in very deed the Prince of Light. Greek fires and Roman candles alike declared Him to be so!

The literary sessions of the Congress of Anvers were largely attended. On the opening day the first section considered exclusively the dogmatic aspects of the Eucharist. Father Durand, recalling the resolutions of the Congresses of Toulouse and Paris, showed what progress had been made in furthering a profounder knowledge of the Blessed Sacrament. This, he pointed out, was sufficient reason for holding such reunions. As usual Canon Gerbier, Professor of Theology at the Seminary of Poitiers, brought forth new arguments to justify devotion to the Eucharistic Heart, not failing to mention the high approval given it by the Holy See. Father Delaporte suggested an International Federation of the Sacred Heart in order to promote the social reign of Christ in the world. Only thus could some slight atonement be made for the public injuries heaped upon Him. On the second day Canon Lucas, of Liege, gave a rapid review of the effects produced by the International Eucharistic Congresses since 1883. He showed that in six years the number of Communions had increased by four hundred thousand in Liege alone. There was a paper by Dom Lawrence Janssens, a well-known theologian of Maredsous on the theological teaching of the liturgy of the

Mass. In one of the other sections he amplified this paper, showing how from the liturgy of the Church popular chants and hymns with a frankly theological import might easily be substituted for the inane, and sometimes all but meaningless, hymns commonly in use. M. Prum, of Luxembourg, speaking in the name of Mgr. Fellize, Vicar Apostolic of Norway, pleaded for the introduction of First Communicants' Associations in that Protestant land. On the third day the question of the Eucharistic formation of children was much to the fore in papers by Canon Visse of Lille, M. Cartuyvels of Liege, Brother Madir Joseph of the Christian Schools and Dom Lawrence Janssens.

The second section gave the practical leaders of the Eucharistic revival an opportunity to show in concrete form just how they were carrying on their work. Mgr. Gauthier detailed at length the splendid work of assisting the poor churches of Christendom. Belgium alone, he said, had contributed 220,000 francs in one year. On the second day M. Develle, professor of philosophy at the Seminary of Blois, spoke of the work carried on for the sanctification of Sunday—a work which had been actively promoted by M. de Cissey, with the high approbation of Pope Pius IX. On the third day a lively discussion regarding weekly Communion and the growing tendency toward daily Communion followed upon the papers of Fathers Lambert and Durand. The same idea was developed in another direction as regards associations of piety and charity.

The outstanding paper in the third section of the first day was the graphic account given by Father Stuer, of the White Fathers of Cardinal Lavigerie, of the Eucharistic triumphs in the Missions of Northern Africa. After describing, amid the applause of the congressists, a Eucharistic procession in the jungles near the Equator, he proved that it was the Eucharist which gave the martyrs of Uganda, recently beatified, the strength not only to keep their

purity, but also to go fearlessly to death. Similar triumphs of the Eucharist in the Belgian Congo formed the subject of an address given the next day by Father Gueluy of the Missions of Schuett.

The General Assemblies, held in the Auditorium of the College of Notre Dame, were imposing. Perhaps no better exposition of the uses of International Eucharistic Congresses was ever given than that delivered by Canon Jules Didiot, who had been identified with the movement from the beginning. He said in part:

The congressists and their friends understand well that these magnificent manifestations have not only for their end, in the designs of Jesus Christ and His Church, to excite or console our Faith and our piety in honoring and adoring ever more and more the divine Host of the Tabernacle. They feel that Its grace drives them to oppose with great protestations and great expiations three colossal errors, Protestantism, Jansenism, Rationalism—which since more than four centuries have killed souls and warred upon Christianity.

Yes, we have been at Fribourg, that Catholic oasis in the desert of Protestant Switzerland, and we have discovered plainly there that in turning over the tabernacles and the altars men have been led logically to tear down even the crosses which crown the old churches; that in stealing the Eucharist and the crucifix from these people they have also taken away the best part of their faith and their heart; and we have affirmed the right of Christ—the Christ of the Cenacle and Calvary—to enter soon into the material and spiritual temples which have been dishonored in His exile.

Yes, in France and Belgium where Jansenism and Rigorism, without denying the Real Presence, have practically and subtly denied the real love of Jesus

Christ in the Holy Eucharist—we have proclaimed with an ever-growing force and ardor that His divine Sacrament is not only a sovereign object of adoration, a marvelous form of sacrifice, but also a food which must be eaten, a drink which must be taken by the multitude of Christians who need this Bread and Wine of eternal life in order not to fall victims of eternal death.

Yes, in Belgium and France, on meeting with that self-satisfied Rationalism which is nothing else than the impotency of reason, we have proclaimed this astonishing dogma of the Eucharist, which the Church in the very words of the Consecration calls the Mystery of Faith *par excellence: mysterium fidei*.

After having outlined what had been accomplished by the International Eucharistic Congresses so far, the eloquent orator continued thus:

We will do still more. By our prayers and our example we will persuade the nations who have lost the Eucharist to regret It, to seek for It again, to recover It. They feel already in part their loss; they will experience a hunger and a thirst which will become insatiable. We will persuade the nations who still possess It, but who do not honor It as they ought, and who do not draw more profit for supernatural life and sanctity from It, to return to Its adoration and love according to the traditions of the Mother Church in whom the law of prayer is always identical with the law of sane belief. We will persuade the nations still alien to the Christian Faith that the human soul, however sceptical or materialistic it may be, sometimes feels the need of the infinite and the divine as a goad which does not allow it to content itself and satisfy itself save in the Eucharist. And when our Congresses, multi-

plied and spread to all continents, shall have produced this convention out of which they themselves were born, then the day will be near for a reconciliation between those peoples who are not enemies because they have not abandoned the Eucharistic table of the Divine Father nor upset it with its gifts of unity and peace: *Unitatis et pacis dona.*

In full accord with these sentiments was the paper of Mgr. Vaughan, Bishop of Salford, later on Cardinal Archbishop of Westminster, showing how the holy Passionist, Father Ignatius Spencer, who labored so much for the conversion of England, depended very much on prayer to Our Blessed Lady and devotion to the Blessed Sacrament as a means of bringing his native land back to the Faith, since it was precisely these two points of Catholicism that the Reformers had rejected.

As the social question was becoming more prominent in the deliberations of the International Eucharistic Congresses, it may be well to give an excerpt from a stirring address of Leon Collinet, one of the far-seeing Catholic laymen of Belgium:

Society ever digs deeper trenches between its different classes.

In the higher classes we have pagan customs; in the lower, new appetities.

From all sides there are exchanges of warnings and appeals to civil war. But, admirable spectacle! in the towns and rural districts religion awakens Christian brotherhood. Oh! how beautiful to see our Catholic people undergo with resignation their fatigues and their labors, and all this with the hope of a supernatural and eternal life.

Yes, there is a social question because there is a religious question. The naturalism of the seventeenth

century declared war on religion. Even in our own days it pursues the same purpose.

The man who should seek to solve the social question without considering the economic question would be a fool. But religion is equally necessary.

The Church from her origin followed the social question. Today she is still occupied with softening the hardships of the workingmen.

Not so long ago Gladstone, after having explained the material conditions of life before a workingmen's audience, finished thus: "I have spoken to you of temporal goods, but it does not belong to me to determine for you the invisible and supernatural things. What a mistake it is for you to suppose that we can attain happiness by riches and pleasures. Meditate upon these words which fell from an infallible lip: 'What does it profit a man to gain the whole world if he lose his soul?' "

I dare to say it: the truth of the religious order is the truth of the economic order.

Behold, the Eucharist, the true light, alone capable of penetrating the darkness. As supernatural life is necessary for man, it is necessary for him frequently to receive the Body and Blood of Jesus Christ.

The social question consists in the Christian conservation of all the classes of society. For what good would it effect to extirpate evil in the higher classes without destroying it in the lower?

Socialism is nothing else than the avowed atheism of the great, the learned, jurists. Socialism is the synthesis and the last word of a heresy of three centuries without God and against God.

Between God and us there is more than the contact of Creator and creature, of Father and son; there is

the transmission of a supernatural life which no words can express worthily.

The first Christians called the Eucharist the life, the entire life. "Let us drink the life," cried out St. Augustine, who narrates the fact.

It is easy to seduce a people. Let us place ourselves face to face with the unhappy laborers who, having nothing but miseries and fatigues, find themselves in the clutches of Socialism. The adepts of these doctrines know it well; hence it is that they drive them, as they did a few days ago, to cry out: "Let us destroy the thrones and the altars."

It is not only in our days that people admit that the Church has bettered the condition of women. De Maistre cried out: "Woman owes everything to Christianity. It is the Eucharist which has created the heroism of virgins. It is the Eucharist which has elevated woman and has given her her rank of dignity in Christian society."

We cannot hope to bring all classes to the Eucharist immediately, but we can bend our energies to that end.

Shortly before dying, Mary Stuart wrote to the Duke of Guise: "May God be praised for all, and never may this honor depart from our race, that as many men as women as we are, we are ready to spill our blood to fight the battles of the Faith."

I can do no better in finishing than cry out: Let us all be prepared to shed our blood in the battles for the Blessed Sacrament.

One of the shortest but most sympathetic addresses given at the General Assemblies had reference to the influence of the Eucharist upon the poetry of Joost van der Vondel, the Dutchman, who was converted by an undefinable at-

traction when in the presence of the tabernacle, and Calderon, the Spaniard, who created the *autos sacramentales* which rank with the imperishable works of Dante and Shakespeare.

The Congress was closed with a pilgrimage to Hoogstraeten, a little village of Brabant, where in 1380 a priest celebrating the Holy Sacrifice had the misfortune to upset the chalice in which he had consecrated white wine. But the corporal and the altar-cloth were stained red, and all efforts to remove it according to the prescriptions of the ritual were of no avail. Miracles confirmed the truth of this prodigy, and with the approbation of the Holy See pilgrimages were held there every year during the octave of the feast of the Most Holy Trinity. For the spiritual benefit of the congressists Pope Leo XIII allowed the miraculous corporal to be shown on August 12, in the church of St. Catherine. Practically all participated in this pilgrimage and listened with great emotion to the simple and heartfelt words of Father Celestine, a Capuchin, as he pointed out the valuable lessons to be drawn from the historical fact for use in their everyday life. There was not one who did not come away from this venerable shrine more loyally consecrated to the Eucharistic crusade.

On their return to Anvers at four o'clock in the afternoon, the pilgrims marched in procession to the Church of Notre Dame to sing a *Te Deum* for the success of the Congress and the blessings which had been poured forth lavishly during its sessions. Although the Anvers Congress did not match in exterior pageantry some of its predecessors and most of its successors, it furnished a large body of Eucharistic suggestions which were not only put into effect but proved to be of great inspiration at later reunions. It was a most powerful stimulus for Eucharistic works, since its entire spirit was one of practical helpfulness. No one can afford to overlook the stout volume of the Report

of this Congress, because not only does it contain a careful reproduction of all the addresses and papers, but also includes twenty-three reports and papers which, though bristling with interesting, recondite and suggestive material, were not read at the sessions.

CONGRESS OF BRUSSELS

July 13-17, 1898

The Congress of Brussels, which might well have been called the Congress of the Social Question, was generally admitted to be exceptionally well organized. It aroused in the city population, as also in the visitors, the greatest enthusiasm, for Eucharistic devotion has always thrived in the capital city of Belgium. Even at this late date the memory of the sacrilege committed by the Jews in 1370—when, having stolen twelve consecrated Particles, they carried them off to their synagogue to stab Them and wreak other indignities upon Them—has not entirely faded from the minds of the people. This is in great measure due to the fact that on the very spot where the sacrilegious theft was committed a chapel of expiation, a very jewel of Gothic architecture, has been erected as a center of Eucharistic devotion. Here are preserved three of the original twelve stolen Hosts, which were recovered through a revelation made to a pious young man of Brussels, in 1436. Thereafter they were carried each year in the solemn procession of Corpus Christi day. They were submitted to scientific examination on several occasions, and in 1607, after a canonical examination, were placed in the magnificent ostensorium in which they are still to be seen. The full story of these miraculous Hosts is depicted in a series of beautiful stained-glass windows in the “Chapel of the Holy Sacrament of the Miracle,” or the “Chapel Salazar,” as it is generally called. Fittingly, this chapel became the head-

quarters of the Congress. To it each morning the congressists repaired for a Mass of Expiation, whilst each night throngs crowded there for adoration. The women's Confraternity of Perpetual Adoration, which originated in the shadow of this chapel, took upon itself the duty of maintaining adoration whilst the delegates were busily engaged in the deliberations of the Congress. They also assumed the responsibility for the decoration of the city, the various churches and the square before the central chapel.

Cardinal Goossens, Archbishop of Malines, and Primate of Belgium, who had attended several preceding Congresses in the official capacity of the Pope's representative, displayed laudable zeal in the forthcoming gathering. Not only did he form large committees of Belgium's élite and commercial leaders, but he turned to the Holy See for spiritual favors that would put the hearts of the masses in tune with the project. Pope Leo XIII, who was becoming more enthusiastic each year about the International Eucharistic Congress, fairly let loose the springs of his Eucharistic devotion in a letter addressed to Cardinal Goossens (February 28, 1898), in which he granted a plenary indulgence to all who would assist or interest themselves in the impending assizes. As a mark of his interest in the Congress, he appointed Cardinal Vincent Vannutelli Papal Legate.

The Congress was divided into three sections, the first of which discussed Eucharistic Piety, Teaching and Works of the Apostolate; the second, Public Worship, Art and History; the third, the Eucharist and Men, which was subdivided into three subsidiary sections, treating respectively of the Eucharist and Piety, the Eucharist and the Family, the Eucharistic and Social Works. For the first time great care was taken to give the Congress the widest publicity not only in Belgium but in most of the continental countries. A contest for a suitable poster was opened and the

first prize awarded St. Bauwens, who, at least on one occasion, delivered a public speech in one of the sessions of the Tournai Congress.

The Papal Legate was formally received in the Cathedral of St. Gudule on the evening of July 7. Besides Cardinal Goossens and the Apostolic Nuncio at Brussels, Archbishop, now Cardinal, Rinaldini, there were present twenty-seven bishops, many prelates and hundreds of priests. Mgr. Cartuyvels, vice-rector of the University of Louvain, opened the Congress with a magnificent address in which he showed that the glory of God is realized in this world through the Blessed Sacrament. With an eloquence that went straight to the heart he developed his theme to the satisfaction of all. It was one of the most masterly addresses ever heard at a Eucharistic Congress.

The following morning Mass was offered up in the Chapel Salazar by the Bishop of Liege, Mgr. Doutreloux. Cardinal Goossens gracefully interpreted the feelings in the hearts of all present, insisting that just as Paul of old had warned Timothy to "attend to doctrine" (I Tim. iv. 16), so he would bid them to discuss carefully this great Mystery of the Faith, so frequently misunderstood and misrepresented by the enemies of the Church. He urged them to exercise all their ingenuity and resourcefulness in thinking out new applications of the devotional principles of the Church. At the end he read a Papal brief addressed to the Bishop of Liege, president of the Permanent Committee of the International Eucharistic Congress, which was a perfect encomium on this newest form of Eucharistic devotion. Cardinal Vannutelli in a few chosen words then traced the growth of public Eucharistic worship in the Church, showing that its latest manifestations in these international reunions were no less pleasing to the Master than fruitful to the faithful at large. After that, Godfrey Kurth, professor at the University at Liege, whose forceful words had been

heard at more than one Congress, discoursed on the Eucharist as the inspiring principle of Christian art. He showed that the Church has produced the sublimest kind of art in her liturgy, which is nothing else than the etiquette prescribed by the King of kings for His own court. From the liturgy, as it demands a proper stage with its proper settings, sprang religious poetry and oratory. There arose, too, a new form of building—the Christian church—which cedes in nothing to the various forms of architecture generated by the artistic genius of man. It was a masterly address which elicited the warmest applause of the audience.

Each evening in the imposing church of St. Gudule there were appropriate sermons by the leading orators of the day. On the first evening Father Janvier showed how the Eucharist best satisfies the hunger of the Christian soul for God.

On the second evening, Father Coube developed with much insight the subject of the contemporary social revolution and the good effects that might be exercised upon it by the Eucharist.

On the third evening, Father Lafant, a diocesan missionary of Paris, made a powerful plea for vocations to the ecclesiastical state, contending that by setting forth the genuine idea of the priesthood we could best attract generous hearts.

Adoration of the Blessed Sacrament was carried on in the Church of the Blessed Sacrament of the Chaussée de Wavre, with appropriate sermons by Father Gerand, Father Marie Leopold of the Capuchin Fathers, of Paris, and Father Blanchot.

Most of the papers read at the first session of the first section bore on historical subjects of local interest. In the women's section, Father Durand discoursed eloquently on the preparation that should be given children for their First Holy Communion. There was a suggestive paper by

Lawrence Janssens, O. S. B., later Bishop of Bethsaida, on the part which women could play in furthering religious art, not only by introducing pictures of real artistic merit in their homes, where they must exercise a refining influence on the little ones, but also by encouraging any latent talent they might discover in their own children or those with whom they came in contact. That was a busy day for the eminent speaker, for, shortly before, in the second section, he had discoursed with great feeling and learning on the Holy Viaticum and how it can produce its best effects in the hearts of the agonizing.

Most of the papers at the second session of the first section had reference to adoration of the Blessed Sacrament. Thus, Father Albert Tesniere spoke of adoration; Father Durand, on daily visits to the Tabernacle; M. de Pelerin, on adoration by workingmen; Judge Poncetet, about nocturnal adoration at Liege; Father Cartuyvels, about Mass in colleges; Canon Henry, about free pews for the poor in churches; Father Van der Straetten, on Mass for soldiers in the churches of the Redemptorists at Anvers, Tournai, Liege, Brussels and Mons. The second session gave a clear index to the missionary instinct and works of the Belgian people, growing apace every day. Thus, the Superior General of the Missionaries of Schuet spoke about the Eucharist in the Belgian Missions of Mongolia; Father Langendries, S. J., on the Eucharist in the Belgian Missions of the Jesuits; Canon Leroy, president of the Seminary of Liege, on the Eucharist in the Belgian Missions of Congo; Mgr. Mirow, pastor of Toposlari, on the Eucharist in Bulgaria; Father Rober, O. M. Cap., on the Missions of Pungbad; Bishop Grimes of Christchurch, New Zealand, who had attended several of the Eucharistic Congresses, on the Missions in New Zealand. At the General Assembly on the evening of the third day, there was a powerful address by Father Lefebvre, S. J., Superior of the House of Retreats at

Fyat-lez-Manage, on the "Eucharist and Workingmen's Retreats." As this movement was still in its infancy, he took occasion to answer many of the objections current amongst those who had never submitted themselves to this form of spiritual discipline. He showed the salutary effects of these exercises, especially on laboring men, and suggested means of spreading this crusade far and wide by means of active propaganda in the family, as also by a League of Retreats, the program of which he had drawn up. There was another address by Count Verspuyen, editor of *Bien Public*, one of the leading dailies of Brussels, in which he proved that the Eucharistic is the one plank of social salvation in our own socialistic days. "The progress of Socialism," he said, "is in the inverse ratio to the number of Paschal Communions." Another statement which soon became a battle cry, had reference to what he called the "Eucharistic frontier." "Wherever the Holy Sacrifice of the Mass is celebrated, wherever the people communicate, Socialism cannot take root or else is driven away in defeat. Wherever the old Faith has disappeared, where the altar is nothing but a useless symbol of a rejected past, Socialism makes progress and triumphs." His fiery words were made forceful by quotations from unbelievers such as Taine, and bits of information drawn from the news of the day.

The discussions of the third day in the first section were mostly confined to the question of catechetical instruction. Various associations established in Belgian churches and dioceses were explained in great detail, and the results of their efforts reported. No phase of the instruction of the young was overlooked; especially noteworthy was the report of Father Remes, pastor of St. Gudule, Brussels, who outlined the organization, explained the spirit and enumerated the results of the Association of Lay Catechists, which looked after the poorer and more abandoned children of the city. At this session there was a succinct report on the

Eucharistic crusade organized along national lines by M. Philibert Vrau, who had done so much to launch the movement. It was one of the three occasions on which he appeared on the platform to address the delegates. Though he had never missed a Congress, and though he had spent himself in countless unseen ways, especially financial, for their success, he had been content to remain in the background. On this occasion he showed that if each nation of the world were to organize its Eucharistic works and efforts systematically, and if from these national committees there could be formed an international board of directors, the crusade would realize its fondest dreams in an incredibly short time. A feature of the second section on this day was a fervent and practical plea made by Canon Soosen for religious music more in accordance with the spirit and express will of the Church. Dom Lawrence Janssens amplified this subject by a substantial paper on the principles of religious art, basing his every contention on the authentic principles of the Angelic Doctor.

At the closing session, Father Bailly of the Assumptionist Fathers, who was the leading spirit in the Association of Pilgrimages to the Holy Land, revived some pleasant memories of the Congress of Jerusalem in 1893. From a mere enumeration of the good achieved by it, he easily fired the congressists with the ambition to do still more to bring about the union of the Oriental Churches with Rome.

Among the striking addresses given was one by Mgr. Radini Tedeschi on the organization and achievements of the Association of Perpetual Adoration and Poor Churches of Rome, of which he was the official director. The well-known Jesuit canonist and moral theologian, Father Vermeesch, discussed briefly the opportuneness of furthering the canonization of Blessed Margaret Mary Alacoque (which eventuated in 1923) and the beatification of Father Claude de la Colombiere, her confessor and spiritual guide.

M. Helletertle, a member of the Chamber of Representatives, in an enthusiastic speech showed how the Eucharistic Congresses successfully opposed the spirit of worldliness which was doing so much havoc in the world. Cardinal Goossens, in closing this session, paid high tribute to the earnestness of all the congressists and to the self-sacrificing labors of the men and women who had made the Congress a real success.

In the printed report of the papers read at this Congress we find no fewer than twenty-four which did not achieve the honor of public reading. Whilst many of these are merely reports of the standing and progress of various Eucharistic societies, some of them are of permanent worth for the suggestions they contained and the plans they proposed. Thus, for instance, there was a brief but substantial paper on the Association of Holy Viaticum by Father Van Gouberges; another on Retreats for Workingmen by Father Van Langermeensch, S. J.; another on Eucharistic Worship amongst the Maronites, by Father J. Cirilli, Vicar General of Cyprus; an interesting resume of Eucharistic works in the United States and the Association of Poor Churches in Philadelphia, by Father Bede Maler, O. S. B., of St. Meinrad, Indiana; a clear and orderly exposition of the aims and achievements of the People's Eucharistic League of New York by Mgr. M. J. Lavelle, rector of St. Patrick Cathedral, New York City; a suggestive paper on Eucharistic Magazines and Parish Bulletins by Father A. Toussaint of Rheims; an interesting exposition of the Eucharistic note in the poetry of Paul Verlaine and in the works of Barbey d'Aureville, Hello, Saint Bonnet, Leon Bloy, Joris Karl Huysmans, Jean Cassier, Yves Berthou, Louis Tiercelin, Le Goffic, Beaufils, Charles Guerin, Edouard Ned, Georges Rodenback, Max Elskamp, Victor Kinon, Paul Mussche and Paul Demade.

On the closing morning, the Apostolic Nuncio at Brus-

sels, Mgr. Rinaldini, celebrated Mass at which hundreds received Holy Communion. It was the immediate preparation for the Solemn Pontifical Mass offered up at ten o'clock by Cardinal Goossens, in the presence of all the bishops and archbishops who had assembled for the Congress. At the close of Mass the procession started from the Cathedral, headed by a detachment of mounted cavalry and the infantry. After that came the various parish groups, the delegations from surrounding cities, the congressists, the seminarians, the clergy, prelates and nineteen bishops, followed by the Apostolic Nuncio, the Papal Legate and Cardinal Goossens, carrying the Blessed Sacrament. Then followed many distinguished members of the clergy, the ministers at State, senators, municipal authorities, members of the Permanent Committee, and a detachment of artillery, and last of all the mounted cavalry. The many relics for which Brussels is famous were carried in their precious reliquaries by the various guilds; among them were the relics of St. Guidon and St. Wivine, and a large relic of the Cross brought from the Holy Land by Florent III, Count of Holland, during the Crusades, and bequeathed by Archduke Albert to the Chapter of St. Gudule in 1650. On the main square, on the steps of the City Hall, Benediction was given by Cardinal Goossens whilst the many bells of the city rang in jubilation. Then the procession reformed and returned to the Cathedral, where Benediction was once more given on the steps. On the following day, a Pontifical Mass of thanksgiving was celebrated by Cardinal Goossens in the Chapel Salazar at which all the prelates and a large body of the faithful were present. Mgr. Cartuyvels, vice-rector of the University of Louvain, preached on the occasion which was intended to mark fittingly the golden jubilee of the foundation of the Association of Perpetual Adoration and Poor Churches. Profiting from the Eucharistic splendors of the preceding days, he

showed how the devoted women of this Association sought to reproduce them in some faint measure in the poorer churches of Christendom. Seldom has the wonderful work of this Association been recounted more justly and eloquently. It was a fitting climax to the eleventh Eucharistic Congress.

THE CONGRESS OF NAMUR

September 3-7, 1902

Namur—sitting contentedly on the banks of the lazy Meuse within the shadows of its green hills and a fortress that was foolishly looked upon as impregnable—had every reason in the world to throw open its gates for an International Eucharistic Congress. For, thanks to the generosity of its Counts, it was in the environs of this quaint sleepy town that St. Norbert, the great medieval defender of the Eucharist, had planted the first of his monastic foundations, at the Abbey of Floreffe, from which soon sprang the dependent monasteries at Fosses, Moutier and Carroy, all of which spread intense devotion to the Blessed Sacrament amongst the people of the surrounding country. Then, too, it was to the monastery of Salzines that St. Juliana came a refugee from persecution in her own native town of Liege. At Fosses, she rendered her soul to God in 1258. Besides, during the closing months of the year 1901, Mgr. Thomas Louis Heylen succeeded Mgr. Doutreloux, Bishop of Liege, as the President of the Permanent Committee of the International Eucharistic Congresses. As the abbot of the Premonstratensian monastery of Tongerlo he had been much in evidence at the Congress of Anvers. When, therefore, early in January, 1902, he wrote to his spiritual children that the forthcoming Congress would be held in the episcopal city, they rallied to his side with the greatest enthusiasm. A practical man above all else, Mgr. Heylen at once formed committees to look after such mat-

ters as propaganda, finances, religious ceremonies, literary labors, etc. In honorary committees he gathered together the flower of the Belgian nobility, in order that their names might add prestige to the coming event. Realizing that the scope of the International Eucharistic Congresses should be broadened, he established for the first time a Committee of the Catholic Youth and a Committee of Women, both of which were to share in the active labors of the Congress itself.

But since this reunion was to be spiritual from beginning to end, he called upon his diocesans to perform their religious duties in the interval with redoubled fervor, and, by way of preparing themselves and calling down the blessing of heaven upon the gathering, to add special acts of piety to their usual spiritual practices. To this end he organized a pilgrimage of the Catholic youth of the diocese to the Cathedral of Namur on July 16, 1902. From all directions they came with their banners and academic insignia—four thousand strong, filled with faith and eagerness to participate in a work which was forcing itself each year more vividly on the minds of the peoples of the world. After the Bishop had offered up the Holy Sacrifice of the Mass, Father Gilles addressed them in stirring words, urging them to show their appreciation of the privilege accorded them, not only of laboring for the success of the Congress, but of sharing actively and officially in its works and deliberations. Now, since youth is always generous, we can understand why there was a real outburst of enthusiasm amongst these four thousand sons of the better Belgian families, and why during the coming weeks they made real sacrifices to show themselves worthy of their call. Another pilgrimage was organized for the 27th of July by the Associates of Nocturnal Adoration and the Holy Hour. The indefatigable Father Henry Durand brought a large delegation from Brussels to Namur. Leaving the national capital at five

o'clock in the morning, they arrived at Namur at seven fifty-seven and proceeded at once to the Cathedral for Holy Communion. At nine o'clock there was a High Mass at the Church of St. John the Baptist, with a sermon by Bishop Heylen. At four o'clock there was Vespers at St. Joseph's, with a sermon by Father Durand which stirred up the highest enthusiasm of these loyal friends of Jesus Hostia, and sent them back to their native towns ensouled with the ambition of enlisting the interest and support of as many persons as they could in the forthcoming Congress.

But perhaps the most touching preliminary of the Congress was the Children's Crusade, also organized by Father Durand. In order to arouse the interest of the little ones, he wrote them a letter full of arguments, storiettes and examples which they could easily understand. This appeal for the prayers of the children was a real masterpiece, which did not overlook the practical aspect of the question. Amongst other things, Father Durand related how at the Paris Congress some of the children had come with their arms full of flowers, and how the good Cardinal Archbishop had taken occasion of this touching gift to elicit from them the promise of spiritual flowers in the shape of prayers.

The Congress opened on September 3 at five o'clock in the afternoon with the solemn reception of Cardinal Goossens, Archbishop of Malines, whom Leo XIII had appointed Legate of the Holy See for the occasion. On his arrival in the city, the Legate was met by a vast concourse of people headed by all the city officials, and led to the Cathedral where the ritual prescribed for such occasions was carried out. He addressed a few fervent and apposite words to the assembled crowds on the purpose of his coming and expressed his confident hope that this Congress would effect great good not only in their diocese and in their own native Belgium, but throughout the world. That night

at eight o'clock in the Cathedral took place the solemn opening of the Congress with Benediction of the Blessed Sacrament and a sermon by the Jesuit Father de Vos, whose name was held in benediction at Namur by reason of the many good undertakings he had there set on foot.

A Mass for the congressists was said each morning in the various parish churches of the city by one of the nineteen bishops in attendance. The first General Assembly was scheduled for nine o'clock in the auditorium of the College of Our Lady of Peace. At ten-thirty there was a session of the section on Eucharistic Teaching and Catholic Youth; at two o'clock of the section for Women; at three-thirty a joint session of the sections on Eucharistic Worship and Devotion and Eucharistic Works and Associations; at five o'clock there was a General Assembly of all the five sections, and at eight o'clock in the evening Benediction of the Blessed Sacrament in the Cathedral, with a sermon on Thursday by Mgr. Rumeau, Bishop of Angers; on Friday, by Father Etourneau, the famous Dominican preacher of Notre Dame, Paris; on Saturday, by a brilliant young Parisian Capuchin, Father Leo. In the parish church of St. John the Baptist, whose origins go back almost to legendary times, there was each day Adoration of the Blessed Sacrament by various groups of children from five-thirty in the morning till five in the afternoon. Nocturnal Adoration began at nine o'clock. The first hour was reserved to the families of the poor who had been befriended by the St. Vincent de Paul Society; after that, until Mass in the morning, it was carried on by the congressists and the faithful and loyal people of the city. And it must be said that few Congresses have excelled Namur in the matter of Nocturnal Adoration.

The first section, devoted to Eucharistic Teaching, in its first session listened to an able and practical exposition by Father Vrithoff, of Custinne, of the best method of teaching

children in their earliest youth the necessary points about the Eucharist. This paper is a little treatise in Christian methodology and Eucharistic pedagogy, calling not only for the use of the oral word but also for an explanation of the things of the sanctuary, in order to instill these consoling truths into the hearts and minds of the little ones. He argued that in the first part of this Eucharistic instruction the foundations of the Christian faith should be insisted upon; in the second the duties of a good Christian, and that in the third a fuller explanation of Catholic dogmas should be given. At the second session Canon Lecler, Diocesan Inspector of Schools in the diocese of Namur, dwelt upon Eucharistic teaching in primary schools. This was followed up by Canon Lesquoy's able paper on "Eucharistic Instruction after First Communion." There was an interesting paper by Father Devos, chaplain at the Deaf Mute Asylum at Bouge, explaining his methods of instructing these afflicted people regarding the Eucharist and of bringing them to monthly Communion, daily Mass, Perpetual Adoration, processions and Benediction of the Blessed Sacrament. On the last day this section discussed the matter of Eucharistic instruction for adults at the hands of both priests and laymen. As a kind of pendant to these papers was one read by the foundress and directress of the society of St. Peter, Mlle. Jeanne Bigard, urging a native clergy for the foreign missions. Just how practical were her suggestions is to be deduced from the fact that several decades later Pope Benedict XV applied her ideas to the Church Universal.

In the second section, devoted to Worship and Eucharistic Devotions, special stress was laid upon attendance at Sunday Mass and the performance of the Easter duty. The League of Holy Mass, established at Flers in 1898 by Father Bouquerel, came in for a great deal of notice and approval. Father Bouquerel showed how, by spreading

leaflets in all directions, by issuing a small monthly publication, by enlisting the various associations of the young through prizes and by establishing zealators in the cause, the League had succeeded to a most remarkable degree in attaining its ends. There were able papers in this section on Holy Communion, daily visits to the Blessed Sacrament and the Holy Hour. Father Durand, the resourceful apostle of the Eucharist amongst children, described the foundation and workings of a society for children devoted to daily visits to the Blessed Sacrament.

The third section, devoted to Eucharistic Works and Associations, discussed the various Eucharistic confraternities, also the possibilities of using the St. Vincent de Paul Society and the Third Orders of St. Francis and St. Dominic in the work of promoting Eucharistic devotion. There was an interesting paper by Father J. Severin, S. J., on workingmen's retreats at Fayt, which, beginning in 1901 with eighteen retreats and two hundred and fifteen retreatants, had grown in 1902 to twenty-one retreats and eleven hundred and eight retreatants. A resolution was adopted by this section warmly indorsing the laymens' retreat movement as a powerful means of drawing men closer to the Eucharist. There were suggestive reports on the Eucharistic Apostolate amongst conscripts, the marines and the farming population. As a matter of curiosity, it might be mentioned that Father Loree, professor at the Preparatory College of Floreffe, read a paper on stamp collecting as a means of rendering financial assistance to the foreign missions. He showed that in one year the "Friends of the Missions," as the young philatelists of the Namur College called themselves, had been able to realize 5400 francs from the sale of their cancelled postage stamps.

The fifth section, which concerned itself with all questions pertaining to Catholic Youth, was the great center of attraction during the Congress. For the first time in the

history of this movement the young were permitted to make their voices articulate. That they appreciated the honor and responsibility is plain not only from the number but also from the excellence of the papers submitted. At the first session there was a magnificent paper by the Baron de Trannoy of Brussels on the "Association of Catechisms," showing how during the first year of its existence it had given catechetical instruction to more than six hundred children. Father Emile Bentein, professor at the Preparatory Seminary of St. Trond, outlined the work of the Vacation Sodalities—a work then scarcely dreamed of, despite its absolute need, but which has since taken on vast proportions. The second section devoted itself almost exclusively to the matter of foreign missions and those, specifically, of special appeal to Belgians, namely, the missions in the Congo, conducted by the Fathers of Schuet and the White Fathers of Cardinal Lavigerie. The third section developed the idea of the liturgy as a source of spiritual and Eucharistic life for the growing generation. Practical suggestions as to the best way of utilizing the official prayers of the Church in the private devotions of the young were carefully and minutely outlined. If this section did not elicit much enthusiasm amongst the young, it must be borne in mind that the liturgical revival, originated and sponsored by the Benedictines—especially the Belgian Benedictines of Maredsous—was just in its infancy. The fourth section, however, was eminently practical, in that there was an able paper by M. Sacre of Brussels on "Popular Lectures for the Young." Whilst these were frequent enough at the time in France and England, they were practically unknown in Belgium, at least outside of university circles, and this paper, together with the practical report upon it by Georges Coursot, launched a crusade which since has grown to most satisfying proportions. There was an interesting paper by Armand Thibault on "The Catho-

lic Press," in which everything of practical interest on that burning question was touched with insight. The report of Alfred Wailliez, of Mons, France, on the "Remailing of Catholic Literature," also contained valuable suggestions.

The sixth section, devoted to the Eucharist and Women, opened with an address by the indefatigable Father Durand on children and the Eucharistic Congresses. He showed how, especially at the Congresses of Avignon, Liege and Fribourg, he had insisted upon the need of enlisting the interest of the little ones in Jesus Hostia. At the Congress of Toulouse he had succeeded in leading three thousand children to the churches, and at the Congress of Angers no less than seven thousand. From his correspondence with children in every part of the world he quoted several touching incidents showing their practical interest in these Eucharistic feasts. Thus, for instance, from the letter of an unknown child at Tunis, Africa, he quoted: "I am thirsty and I have not taken anything to drink, although it is 90 degrees in the shade and we have a fearful sirocco." From the letter of another little one he read: "For the success of the Eucharistic Congress I have eaten carrots, which I do not like, and some ugly beans, whose name I do not know." Another wrote: "It is Sunday and I have deprived myself of bon bons for the Congress." He showed what the children might do during the Congress, and how the work inaugurated might be made permanent. There was an excellent paper by Miss Jeanmart on "Retreats for Working-Girls" and another by Miss Louise del Marmou on "The Eucharist and Catholic Clubs for Young Women." Canon van den Gheyn, of Ghent, read an excellent paper on "Women and the Work of Poor Churches" which found a ready response on all sides. Miss Jeanmart read a report about a society for women founded by Father Severin, S. J., to look after the spiritual interests of Catholics in the Navy. She clearly outlined the apostolic opportunities

within their reach. It was received with great applause.

At the General Meetings, held in the auditorium of the Jesuit College of Our Lady of Peace, the attendance was never less than four thousand. At the first open meeting there was the customary address by the Papal Legate Cardinal Goossens, who outlined sharply the purpose of such gatherings in times that were clearly in opposition to the teaching and spirit of Christ, as this is perpetuated in the Blessed Sacrament. After that telegrams were read from Pope Leo XIII, King Leopold II of Belgium and Cardinal Langenieux, who was detained by illness, approving the Congress. There was a magnificent letter from Prince Loewenstein, the leader of the Center Party in Germany, the man who had inherited the spirit of Windthorst and who after having sent a half-dozen of his own children to various monasteries himself put on the white wool of St. Dominic in his eightieth year, dying in the odor of sanctity as simple Father Raymond. There was also a letter from the famous French Academician, Ferdinand Brunetière, who had thrown down the gauntlet of the Faith to its enemies in his recent book *The Bankruptcy of Modern Science*, and who had shown forth the glories of Bossuet in his searching analyses. Then the floor was given to Senator Ernest Melot, Burgomaster of Namur, who swept everything before him by his eloquence and enthusiasm. In opening he dwelt at some length on the past services of Namur in the cause of religion. He then showed how the Blessed Sacrament had been the source of the people's strength in all their trials and the abiding pledge of their hopes for the future. With justifiable pride, he terminated with this electrifying peroration:

We Belgians, proud of our Faith, we enjoy peace and liberty; we owe it to the God of the Eucharist, to whom Belgium has always been faithful, to offer up

our thanks. In a former age our fathers fought with courage for the deliverance of the Holy Places; that magnificent achievement was due above all else to their arms, to the illustrious swords of Godfrey de Bouillon, of Robert of Flanders, of Baldwin of Thierry and so many other heroes. During the period of the Reformation our ancestors preserved the purity of the Faith at the price of bitter sufferings; under Joseph II they again spilled their blood to beat back the silly innovations of the "sacristan Emperor"; in 1830 religious sentiment animated the souls of the many founders of our independence; since then the heaviest sacrifices have not deterred our people from battling for the salvation of their children's souls. The good God, who permits no generous effort to go without its recompense, has protected our fatherland; may He be praised and blessed!

After the applause which greeted this magnificent oratorical achievement had died down, the Apostolic Nuncio, Mgr. Granito di Belmonte, interpreted for the assembled thousands the sentiments of Pope Leo XIII and the Italian people regarding these heroic manifestations of Faith in the Eucharist. Thereupon Mgr. Heylen, who acted as chairman of the assembly, asked the permission of the audience to introduce a Belgian who had gone in his early youth to the United States, had labored long on the poor missions of the Southland, had attracted the eyes of Rome and had been appointed first Bishop of Covington, Kentucky, Camillus Paul Maes, probably the greatest advocate of Eucharistic devotion in America during his generation, permanent head of the Priests Eucharistic League and promoter of the national and diocesan Eucharistic Congresses in the United States, and advocate in season and out of season of the claims of Jesus Christ upon the com-

mon people. When the sturdy, rugged Bishop stepped to the front of the platform he was given an ovation which would have satisfied a king. He made it plain in the very first sentences that though this was the first time an American prelate had appeared before such a Congress, and though not officially sent, it still might be assumed that he would interpret aright the sentiments of his fellow countrymen. He knew enough about Europe to realize that many had sinister doubts in their minds as to the religious loyalty of his people. And, therefore, he would say a few words, even make comparisons, on (1) the profound love of America for the Church of Christ and the affection of its people for the priests; (2) its practical devotion towards the Blessed Sacrament, and (3) its unlimited devotion to the See of Peter and Leo XIII. In less deft hands such a comparison might have become invidious, might have wounded the religious sensibilities of the Europeans, who did not always shine to the best advantage when placed side by side with the Americans. But Bishop Maes was not only an orator but a popular tribune and, whilst on one occasion he fairly made his audience roar with laughter, in the twinkling of an eye he had them cheering because in such far-off places there was to be found the same Faith, the same loyalty to Christ and His Vicar. As a practical instance of American love for the Blessed Sacrament, he declared that in his own diocese of Covington there were not one hundred Catholic men who had failed to make their Easter duty. At these words pandemonium broke out in the audience; but it was only a faint whisper of what was to happen in a few moments when, finishing his remarks on America's loyalty to the Pope, he called upon his hearers for three cheers for the Holy Father. Bishop Maes had captivated his audience from the start and, when after finishing his short discourse he was hurrying out of the hall to catch the steamer that

was to carry him back home, he heard for a long time echoes of the cheers for "Leo XIII, Belgium, America!" One thing is certain, and that is that none of those who listened to Bishop Maes' speech ever again called into question, even in the minutest degree, America's love for Christ, for Christ's Sacrament and for Christ's Vicar.

At the second section Charles Woeste, Prime Minister and one of the best known Belgian orators of his day, delivered the principal address. At the third meeting, Professor Godfrey Kurth of Liege, drawing on his vast stores of historical knowledge, depicted the past loyalty of his people to the Master and showed that on such a firm foundation it would endure until the end of time. At the next meeting there was an address by Baron de Broqueville, member of the Chamber of Representatives, which did as much honor to his literary ability as to his Faith. But at the fourth session the address of Edward Gerard, of Dinant, president of the Society of Students of Louvain, whipped the blood of the oldest man in the assemblage into quickened flow. He did not blink the fact that in the past few decades there had been many defections in the young student body, but, he said, thanks to a new presentation of Catholic ideals they were at the present time filled with loyalty and ready to make any sacrifices for their faith in the future. It is not a reflection upon any of the splendid addresses delivered at the public assemblages to say that this oration by one of the youngest men in attendance was distinguished by a nobility of thought, a beauty of diction and a contagious enthusiasm which it would be hard to match. Probably the committee in charge anticipated as much, for the concluding speech was given by a member of the Chamber of Representatives, M. Carton de Wiart, whose eloquence was a byword during those days. He covered himself with glory on this occasion and left in the hearts of those who had the good fortune to

hear him an indelible impression of his own Faith and the Faith of his people. Few of the International Eucharistic Congresses ever assembled a larger array of outstanding orators. And it is but simple justice to say that they were not men simply talking for effect, but were earnestly interpreting the practical piety and devotion of their people.

And this devotion was shown to good advantage on the closing day when, after a Solemn Mass by the Papal Nuncio in the Cathedral, a procession of thirty thousand men, all bearing lighted tapers, marched through the city, which was crowded with one hundred thousand strangers. By actual count there were only twenty-seven houses in Namur that day which had failed to put on gala attire. Benediction was given at three places and after the last blessing, which was imparted on the public square of the city, the Apostolic Legate carried the Blessed Sacrament in triumphal procession back to the altar. It took just four hours for the procession to pass. In the Cathedral, Cardinal Goossens addressed to those near enough to hear him a few words in which he expressed his profound satisfaction with the piety of the people, the orderliness which had distinguished every phase of the Congress, the practical resolutions arrived at and the unforgettable splendor of the closing scene. It was an eloquent demonstration of the timeliness of the famous Papal encyclical letter *Mirae caritatis*, which Leo XIII, on the suggestion of an unknown Dominican nun, had written on May 25, 1899, to the Universal Church regarding the Eucharistic Emmanuel.

THE CONGRESS OF TOURNAI

August 15-19, 1906

The Congress of Tournai was *par excellence* the Congress of Frequent Communion. It was the first organized

effort to discuss systematically and to seek means of applying practically the famous decree of Pope Pius X (December 20, 1905) regarding the frequent reception of the Body of the Lord. The congressists knew very well that it marked a turning-point in the history of Catholic piety. It was the death knell of the remnants of Jansenism still persisting in some parts of Christendom. It was a frank return to the customs of the early Church. Cardinal Vincent Vannutelli, the Papal Legate, came to this gathering with plain and explicit instructions from the great Pope of the Eucharist, Pius X, about the practical application of the decree. At the first assembly, a few hours after his formal reception as Papal Legate by the ecclesiastical and municipal authorities of Tournai, the Cardinal painted in a few bold strokes the importance and significance of the Papal document. He admitted that as head of the Congregation of the Council it had been the proudest act of his life to affix his signature to this formal and official invitation of the Church to the Catholic world to approach the Lord's banquet frequently, even daily. He left no doubt in anyone's mind as to the great role which the Eucharistic Congresses had played in determining the Pope to publish the decree in the teeth of opposition from certain well-known quarters. At each of the International Eucharistic Congresses there had been a loud, even if respectful, clamor for the spread of frequent and daily Communion, so sorely needed in the perilous times through which society was passing. Now that this object had been attained, it behooved the bishops to leave no stone unturned to put it into general and practical effect. Even the laity could help in the crusade by acting as aide-de-camps, as St. Philip Neri called them, in leading men to the altar-rail by their example and words. This address of the Papal Legate, which leaped from a heart unmistakably Eucharistic, thrilled the audience and sharply determined

the character of all the discussions of the next few days.

Mgr. Charles Gustave Walravens, Bishop of Tournai, had made careful preparations for the Congress, not only by informing his children betimes of the honor it would bring the diocese and the beneficent effects it would produce at home and abroad, but also by appointing committees of the leading priests and laymen of the city to look after all its details. The Bishop evidently knew his flock, for the men he selected for the work of arranging the preliminaries of the Congress carried out their task admirably. From beginning to end things moved smoothly and efficiently. There was no confusion, no waste of energy, no overlapping. The Congress was divided into six sections which discussed respectively: Eucharistic Doctrine; Eucharistic Piety and Worship; Eucharistic Associations and Works; The Priest and the Eucharist; Catholic Youth; and Women and the Eucharist. Various spacious halls in the city were designated as the respective headquarters of these six sections. Benediction of the Blessed Sacrament was given every night in the Cathedral, with a sermon by a renowned preacher. Solemn nocturnal adoration was carried on in the parochial church of St. James with an appropriate instruction each night.

The evening sermons at the Cathedral were attended by vast throngs who came to hear orators whose names were household words amongst all lovers of the Eucharist. On the first evening Father Coube, S. J., preached on the glory of the Altar with an unction and a theological profundity of thought which everyone admired. Men had not forgotten his three famous sermons at the Congress of Lourdes in 1889, in which by a long array of Scriptural and theological arguments he had shown frequent reception of Communion to be but a dictate of Christian common sense and prudence. The Catholic world had since agreed to look upon those sermons as a kind of prelude to the

famous decree. At Tournai he proved that the laity can best participate in the Holy Sacrifice of the Mass by receiving Holy Communion daily. Seldom has this subject been presented more clearly, cogently and appealingly.

The Dominican preacher of Notre Dame, Father Janvier, preached the second sermon on Holy Communion, and in view of the recent decree there was a special actuality in his words. Basing his arguments, as he invariably did in his long preaching career, on the authentic teaching of St. Thomas, he had no difficulty in convincing the minds of his hearers and by his ardent words firing their hearts.

The Jesuit Provincial of Belgium, Father Devos, preached a magnificent sermon on the Priesthood on the third evening—a subject especially timely in view of the ever-increasing lack of vocations to the priestly life in Latin countries. Monsignor Rumeau, Bishop of Angers, preached the fourth night on the Eucharistic Heart of Jesus and the doctrinal and social implications of this newest form of Eucharistic devotion. He gave credit where credit was due when he traced the devotion to the voluminous writings of Mgr. de la Bouillerie, Archbishop of Perga, who had been identified with the International Eucharistic Congress movement from the very beginning. In proposing this new devotion, that pious writer had hoped to offset the Jansenism and Protestantism of past ages which, realizing that they were moribund, had joined hands the better to effect their purpose of blasting ardent piety amongst the people. The Countess Droste zu Vischering, a Good Shepherd nun who was in close relationship with the supernatural world, as her many mystical experiences abundantly proved, had furthered the cause notably by prevailing upon Pope Leo XIII to consecrate the world to the Sacred Heart at the turning of the century. At the Eucharistic Congresses this subject of the consecration of the world to the Sacred Heart had always

been very much to the fore, so much so, indeed, that Leo XIII approved it in 1903 at the request of many bishops of Christendom.

The General Assemblies, which were held every afternoon at four o'clock in the Drapers' Hall, a magnificent Gothic structure on the main square of the city, gave an opportunity to some of the best lay orators of the day to make themselves heard. Thus, at the first assembly Maurice Houtarte, communal councillor of Tournai, delineated in a few bold strokes the faith and piety of the Belgian people throughout the centuries. The rector of the University of Louvain, Canon Ladeuze, addressed the second assembly on the influence which the Eucharist had exercised upon the cultural life of the people. With that erudition and knowledge of patristic stores which was eminently his, he was able without any difficulty to carry back his story to the earliest Apostolic times. There was an address by a member of the Chamber of Representatives, M. Goblet, along the same lines. Whereas the former orator appealed mostly to ecclesiastical writers of the long ago, M. Goblet backed up most of his statements by quotations from secular, even non-Christian, writers of the ages. Almost in the same category was the address of L. Duquesne, one of the city commissioners of Tournai, who confined most of his observations to local questions and the present generation. Perhaps one of the finest addresses during the Congress was delivered by the Minister of State, Charles Woeste, which though brief was filled to the bursting point with meaning and appeal to the younger members of his auditory. The president of the Student's Societies of Louvain, Peter Hermignie, publicly assured the congressists that they might rely unfailingly on the growing-up generation for support in their efforts to strengthen the Eucharistic crusade, since the Belgian youth was minded to consecrate itself to social

works in the spirit of the Church. At the last assembly M. Melot, a member of the Chamber of Representatives, sketched briefly the characteristics of the man who would successfully devote himself to public service. He did not blush to confess that without a deep and all-pervading faith in the power of Christian principles no Christian representative could fulfill without reproach his obligations toward his constituency or the public in general.

In the three sessions of the first section of the Tournai Congress—devoted as it was to the subject of Eucharistic Teaching—every phase of the instruction of the young regarding the mysteries of the Altar was developed clearly, learnedly and from the standpoint of practical experience. That the Eucharistic formation of the young would receive much attention at the Congress could be inferred from the admirable letter which Father Henry Durand had written to the little ones of Belgium before its opening, inviting them to pray earnestly for the success of its deliberations. As the little ones of Christ's fold, they had a special claim upon the piety and consideration of the leaders of Israel. On each afternoon of the Congress more than two thousand of these children could be found upon their knees before the Blessed Sacrament in the Cathedral. Father Durand was always on hand in order to translate articulately the thoughts and feelings of those who by reason of their age could not easily put into words what was passing through their inmost hearts. This sight, loudly commented upon by the delegates and the public press, no doubt determined the congressists to keep this question very much to the front. Perhaps the best paper in this session was that of Father Simon, pastor of Grand Leez, in which he showed that Eucharistic instruction should begin in the family, at the mother's knee, and should play a large part in primary instruction at school. There was so much practical knowledge packed in this paper, so

much common sense, so much shrewd observation, that it was received with loud applause by the congressists who felt that not a single one of its suggestions was impossible. One of the most helpful papers in this section was by Father Morell, pastor of St. Nicholas Church, Tournai, in which he indicated the utilization of the catechism class for Eucharistic purposes. He summed up his contentions under the following heads: (1) A practical conclusion should always be drawn from the catechism lesson that has just been explained; (2) the feast days of the Church should be used to explain some aspect of Christ's Eucharistic life; (3) the children should be permitted to participate in Eucharistic ceremonies, and each detail of the ceremonies should be clearly explained; (4) daily visits to the Blessed Sacrament after catechism class should not only be encouraged, but the little ones should be taught to stop off for a moment in the Church for a private visit; (5) children should be asked when preparing for their First Communion to indicate how often they proposed to receive Holy Communion during their later lives; (6) in order to excite the spirit of Faith in them, children should be taught to exercise great care about their conduct in Church, especially in the matter of kneeling and genuflecting; (7) on days of solemn exposition of the Blessed Sacrament, a visit to the Master, with prayers in common, should be substituted for the catechism class. In the second session the matter of Eucharistic instruction at college was developed by Father Labeau, who argued in favor of uniformity of practice in this matter, boldly declaring that all theoretical teaching would be neutralized without the example of the professors and those who had been longest under their influence. Canon Labeu, of Charleroi, explained in great detail just how special Masses for the young should be arranged, with an eye to enabling them to draw the most profit from them. Amongst other

things he suggested that special hymns suited to the tastes and intelligence of the young be sung at these Masses. Father Darteville, pastor of Gooselies, showed how in his own parish this Mass for children had been successfully tried out. In the third session the relationship between the Eucharistic and the Sacred Heart devotion was indicated. There was an able paper on the use of parish bulletins, and another on the use of pictures, as a means of explaining to the young the mystery of the Altar and impressing it upon their minds.

The section devoted to Eucharistic Piety and Worship listened with rapt attention to a splendid paper by Canon Cambier, of Gooselies, on Sunday Mass and the means that should be taken to overcome difficulties in the way of attending it. He was not afraid to look them squarely in the face and to answer in the light of theology such practical questions as Sunday work, excursions, amusements, professional instruction on Sunday mornings and holy days of obligation. He suggested that Sunday Mass be celebrated at an hour suitable to the greatest number; that the Government be approached to fix officially the hour of instruction, so that priests might arrange their Sunday schedule accordingly; that Catholic industrial schools be started to take the place of lay institutions. That he hit the nail upon the head was evidenced by the large rounds of applause he received during his speech and at its close. Father Lotigie, Superior of the children at St. Camillus de Lellis at Tournai, had something very practical to say about Mass in the sick room, conditioned by the privilege of a portable altar granted his Order by Pius X on July 26, 1905. Father Lefebvre, a well-known editor of a Belgian Eucharistic magazine, explained at great length his League, or crusade, against blasphemy. The first and second International Eucharistic Congresses had warmly welcomed pleas for greater reverence for the Name of

God. At practically every Congress the subject had come up for consideration, but never with more force than in this able paper of a man who had made use of every means, especially the press, to get his campaign in the ranks of men, where it preëminently belonged. In the second session, Father Famelard, Dean of Peruwelz, faced the question of Paschal Communion squarely and honestly, not blinking the fact that many men failed to perform their Easter duty through lack of adequate instruction or lukewarmness. He suggested that, since these were the two root causes of the evil, priests should devote more attention in their instructions to this point, and should seek to stir up piety where it had died down.

Father Lintelo, S. J., whose name was prominently associated with the spread of frequent Communion, especially amongst the young, delivered an eloquent address on the Archconfraternity of the Agonizing Heart of Jesus, organized for the purpose of praying for the dying and providing them with easy opportunities of receiving Holy Viaticum. It was an outgrowth of the labors of Father John Lyonnard, S. J., who, about the middle of the century, had multiplied himself in countless ways to succor with the helps of religion those who were unable to assist themselves. The society was spread in all directions; during the first seven months of the year 1906, no less than thirty thousand persons had been inscribed as members. He indicated means by which it might reach circles that had not yet been touched.

The two most important papers of the third section were on the Mass: the first, on parochial Sunday Mass by Canon Coppin, the second, by Father Watteau on the means that should be employed to bring people to Sunday High Mass. Both men admitted the growing indifference toward the parochial, and especially the High Mass. This was a clear indication of the decay of the liturgical spirit,

which had educated men through their eyes in the medieval times and had given them a tight grip on the teachings of the Faith. The many distractions of modern life made it imperative to revive in the hearts of the people love for Sunday High Mass. Both used to good advantage the words of Monsignor Dupanloup, the ardent apostle of Rheims: "I desire that holy days be magnificent, brilliant, touching, and appealing in their spirit; if one prepares for them, if one announces them, the harvest of confessions, Communions, prayers and the fruits of sanctity will be abundant."

Most of the Eucharistic societies and confraternities received at least cursory mention in the papers read at the third section, special stress being laid on the Association in Behalf of Poor Churches, whose splendid work was depicted in a way to elicit the enthusiasm of even the most indifferent. The ample quotation of statistics helped to further this propaganda. There were also papers on Local and Regional Eucharistic Congresses; on Mass and Workingmen's Clubs, on the St. Vincent de Paul Society as an agent of Eucharistic Propaganda; on Frequent Communion and Associations for the Young; on Visits to the Blessed Sacrament; Adoration in the Works of the Young, and the Eucharist and Laymen's Retreats. What distinguished these and other similar papers was their practical aspect and the feasible methods suggested to win the adhesion of young and old. These writers were not striving for applause but for actual results in the lives of the people. In few of the reports of the International Eucharistic Congress is there a larger assortment of practical papers.

In the section reserved for priests alone, questions of interest to the clergy were treated with great learning and practical appeal. The duty of priests to promote devotion to the Sacred Heart was insisted upon by Father

Maubert; the means of drawing the faithful to the Holy Sacrifice was indicated by Father Feron and Father Bouquerel, who spoke of the League of Daily Mass. The best way of increasing the number of Paschal Communions was pointed out by Father Denamaur; Communion for the sick was discussed by Father Cambier; catechetical instruction of the young with an eye to giving them solid principles to last for the course of their lifetime was explained by Father Parit; how to make First Communion day an unforgettable event in the lives of all was touched upon by Father Posteau; how frequent Communion promotes vocations to the priesthood was shown by Canon Carlier. These are but a few of the many urgent problems presented to the attention of the clergy at this Congress.

The section devoted to Catholic Youth was largely attended at Tournai and the papers invariably applauded. Father Codfrind spoke at length on popular lectures for workingmen and Catholic youth, answering in a very practical way the following questions: What subjects should we treat of in workingmen's meetings? How should these subjects be handled? When should these conferences be given? M. J. Sinsot, a young student of philosophy at the College of Our Lady of Peace, Namur, very briefly spoke of the work of the Sodality of Vacation established at Mons, showing how it preserved the morals of students at a dangerous period, how it initiated them into useful enterprises just when they were solicited to idleness, and how it kept them in active touch with the priests when their fatherly solicitude was highly needed.

At the second session Father Guidon, principal of the College of Binche, indicated the means of developing Eucharistic knowledge amongst Christian youth. With a discerning eye he selected for a few words of approval those books and brochures which had appeared in the wake of the recent Eucharistic decree of Pius X. The same

idea recurred in the report of Omer Bauwens, a student at the Consular school of Mons. Because he was simply the mouthpiece of his fellow students, there was an undeniable atmosphere of practicality in his brief remarks. At the third section a valuable paper on the Eucharist and the Catholic Press was read by Father Dewattine, Dean of Leuze, in which he insisted that Catholic publications should not only carry special articles on Eucharistic topics, but in reporting the daily news should seize every opportunity of imparting Eucharistic information by means of direct remarks and by indirect suggestion. In this same section, there were papers on the Association of Catechists, at Brussels, and on Frequent and Daily Communion in Colleges.

The women's section abounded with papers of great worth and suggestion. Canon Buisseret encouraged the women to greater assiduity in approaching the Holy Table, assuring them that their example would react not only upon their own children, but also upon the male element of their parishes. That the daily visit of women to the Blessed Sacrament would achieve the same result was the main contention of a splendid paper by Miss Alice Pouttie. Just what kind of an apostolate women should exercise in behalf of homeless girls was the theme of a solid paper by Miss Valentine Dehaye. How pious women could achieve great good amongst First Communicants was outlined by Miss Irma Bovel. Madame Letellier described briefly but clearly how women, in spreading devotion to the Blessed Sacrament, could promote the protection and preservation of homeless young women. Night classes in catechism for poor adults was discussed in a suggestive paper by Madame d'Aoust. Because she was looking above all else for practical results, she did not disdain to come down to such intimate particulars as the best hour for the classes, how to conduct them, how to treat the

different classes of persons who frequented them, and how to follow up the good achieved by leaflets and pamphlets.

The organizers of the Tournai Congress with delicate consideration had not overlooked those who devoted much time, energy and money to the preparations for the Congress. Hence, a series of instructions and papers was given for their benefit in which such practical questions as the following came up for consideration: Retreats for Workers; the Spirit of the Apostolate amongst the Members of the Committee; the Attitude of the Committee toward Men's Retreats and Retreats for Young Women; the Action of the Committee toward Perpetuating the Fruits of the Congress, Religious Works as a Means of Vivifying Social and Economic Enterprises. The various confraternities of the Blessed Sacrament represented at Tournai by delegates had a series of lectures on such practical questions as Eucharistic Confraternities and Men's Retreats; the Method of Founding a Men's Confraternity; the Spirit of Apostleship amongst the Delegates; the Future of Eucharistic Confraternities; Eucharistic Confraternities; the Syndicalist Movement and the Bureau of Information and Employment for Catholic People. In both these extra conventional series of addresses there breathed an admirable spirit of charity and broad helpfulness. It is not derogating anything from the splendid success of the Congress to say that the effect of these lectures to a limited audience was highly consoling and magnificently fruitful, establishing as it did a bond of intimacy between selected groups of workers. Since the subjects of discussion were sharply delineated, it stands to reason that the conclusions arrived at were not only unquestioningly accepted but eagerly put into effect. To all practical intents and purposes these two courses of lectures partook very much of the nature of specialist instruction.

Just how well the committees of the Tournai Congress did their work can also be gathered from the Eucharistic Exposition which they projected. In the spacious halls of the College of the Brothers of the Christian Schools, many objects referring to the Blessed Sacrament devotion were artistically displayed. There were three sections to the Exposition: Worship, Works, and Eucharistic Teaching. In the first section were to be found all manner of sacred objects used at the altar, and attached to each article was an inscription explaining its symbolism. Thus the faithful were instructed as to the use of these sacred articles, and the clergy were warned against purchasing for their churches objects which did not conform with the prescriptions of the liturgy or ritual. In the second section there were magnificent tableaux of the results achieved by the Eucharistic Congresses, especially that of 1902. There were charts setting forth the results of the retreats given by the Jesuits at Fayt-lez-Manage, the Apostleship of Prayer, the Association of Perpetual Adoration for Poor Churches, the work of the Mass of Reparation at the Abbey of Tongerlo—in a word, all the Eucharistic confraternities, associations and works. There were old documents having a Eucharistic appeal from parishes in all parts of Belgium. In the third section were pictures representing the different parts of the Mass; most of them were the work of Father Dardenne, principal of the Episcopal college of Soignies. There was a remarkable collection of photographs relating to the Eucharist and its types in the Old and New Testament. A classroom of the College was reserved for an exhibit of books on the Eucharist, and another for an exhibit of stereoptican views of Eucharist topics. At the first Eucharistic Congress, M. Salavazar raised his voice in favor of such an exhibit, and the suggestion was handsomely realized in the Hieron exhibit, at Paray-le-Monial; but it belongs to Tournai to

have carried it to the highest point of perfection. The Exhibit was visited by hundreds and received the highest praise. It brought the pious laity in very close touch with the things of the altar. It fired many an apostolic heart with the ambition to use time and talent in the making of sanctuary appurtenances for poor churches.

Another side feature of the Tournai Congress was the reunion of more than two thousand young men in one of the largest city halls under the presidency of Monsignor Rumeau, Bishop of Angers. Most of these youths, hailing from the Provinces of Nord and Pas de Calais, were filled with the militant spirit for which this part of Europe is distinguished. It needed not the eloquence of Father Janvier to whip their blood into quickened flow. In his own fiery style he indicated what the Church expected from the rising generation, and how it could best realize its mission in contemporary society. After the first or second paragraphs of his address, Father Janvier's every sentence was applauded to the echo. Had there remained a cold heart in that throng or a will that was not inflamed with the ambition to do something worth while for Christ and his Church, then surely that would have been the greatest miracle of the entire Congress. At the end of the discourse these generous-hearted young men, springing to their feet, pledged themselves to Christ in a mighty shout that made the rafters tremble. It was one of the most inspiring features of the Congress.

On the closing day of the Congress the citizens of Tournai awoke to find their city transformed over night into a veritable fairyland. Scores of arches had been erected everywhere. Quite appropriately, Romance and Gothic architectural styles predominated in all these temporary structures, thus fitting into the architectural scheme of the city buildings. In the rue St. Brice and the rue de Marvis there was a magnificent series of thirteen

pictures depicting the "Our Father." Placards were lavishly displayed on public and private buildings, the words *Caritas* and *Castitas* appearing most frequently. The streets themselves were crowded with more than half a million people, no fewer than seventy-one trains bringing worshippers from all the country round about. After the Solemn High Mass in the Cathedral, offered up by the Apostolic Nuncio, Mgr., now Cardinal, Vico in the presence of the Papal Legate, fifteen bishops and a numberless crowd of priests, the procession started just one half hour after midday. There were twenty-five thousand men in line, carrying lighted tapers and chanting hymns. They were divided into two hundred and fifty groups. As the procession took nearly two hours to pass a given spot, it was nearly four o'clock before Archbishop, later Cardinal, Mercier, carrying the Blessed Sacrament, arrived at the altar on the main square. For an hour more than thirty thousand people in the square awaited with hymns and chants the arrival of the Sacred Host. A massed choir of three thousand voices meanwhile sang the Eucharistic hymns of St. Thomas Aquinas. Benediction was given by the Papal Legate, and at its close the vast assembly lifted its voice in unison to recite the Act of Reparation for blasphemies. It was the closing of the seventeenth International Eucharistic Congress.

CHAPTER VII

THE EUCHARISTIC CONGRESSES THROUGHOUT THE WORLD

Because in the beginning there were many who decried the International Eucharistic Congresses as a purely French invention, suited to French tastes and catering to French moods, the originators of the movement were at pains to disillusion these chronically uncharitable critics by selecting various countries of the world for the seat of the reunions. Thus it was but natural that after the success of the Congress at Liege, in 1883, the Permanent Committee should follow up their advantage by turning to countries where, though the French language was current, French rule did not obtain. The success of the fourth Congress at Fribourg, in 1885, and the still more international character of the eighth Congress at Jerusalem, in 1893, disabused all minds of their fears and suspicions as to the local or national significance of these gatherings.

CONGRESS OF FRIBOURG

September 9-13, 1885

Fribourg, Switzerland, where the fourth International Eucharistic Congress took place in 1885, and Montreal, Canada, where the twenty-first Congress convened in 1910, were, perhaps, from the point of view of political coöperation, the most ideally perfect reunions which have ever been held.

There were many reasons which induced the Permanent Committee to cast their eyes in the direction of Fribourg, that staunchly Catholic Swiss canton which had never

surrendered one iota of its Faith in the Blessed Sacrament during the stormy days of its history. Whilst all around there was apostasy and defection, it remained solidly moored to the Rock of Peter, largely through the vigilance of its clergy and the loyalty of its Catholic gentry. Through the preaching of St. Vincent Ferrer, who appeared at a time when morals were fast decaying in that part of Europe, the Fribourgeois put on sackcloth and ashes and thus succeeded in maintaining the integrity of their Faith. So stirred were their hearts by the words of the "Angel of the Apocalypse" that they adopted the black and white of his Dominican habit as the colors of their cantonal standard. And when the Reformers poured down from Geneva—where many of them, refugees from their own countries, had taken up residence—with their inflammable and combustible anti-Roman doctrines, St. Charles Borromeo and St. Peter Canisius multiplied themselves in a thousand ways to guard this citadel of the Faith. It is not for nothing that the newest doctor of the Church rests in one of the Fribourg churches, for the last energies of his great soul were exercised in behalf of this people, whose straightforwardness and whole-heartedness in matters of belief he never tired in extolling. But God in His goodness had vouchsafed these Swiss mountaineers a saint of their own, Blessed Nicholas von der Flue, who after raising a large family and playing an important part in affairs of state retired to a cave, where for twenty years he subsisted on the Blessed Eucharist alone. There are so many contacts between him and the people that he can truly be said to be still living amongst them. Hence we need not be surprised that for centuries the Swiss have gone on pilgrimage to the places made holy by his passing. They naturally adopt this form of showing their affection as it coincides with a national inclination that is almost irresistible. For there is, perhaps, not a people in the world so

prone to marching in procession as the Swiss. There is scarcely a town worth mentioning that does not witness a procession every month, or even more frequently. The gregarious instinct, sharply developed amongst them, betrays itself outwardly in such mass formations. It is easy to understand why their Corpus Christi processions surpass in grandeur, enthusiasm and spontaneity the many secular and political parades. Therefore, the Fribourgeois seized eagerly upon an opportunity of projecting a procession in which strangers from all parts of the world would join them in common belief and enthusiasm. Even if they had not been aroused at the prospect, they would have been won to it by Mgr. Caspar Mermillod, the eloquent Bishop of Lausanne and Geneva, who, driven from his own diocese by anti-Catholic opposition, had taken up his abode in the very heart of the Catholic Canton of Fribourg, from which he guided the destinies of his own distracted fold and attracted to the city of his choice the attention of the entire Catholic world. Mgr. Mermillod had been one of the first supporters of the International Eucharistic Congresses. During the years his ardor had never cooled. The several reunions he had attended had made of him such a burning torch of this form of Eucharistic devotion that he had but to let loose his eloquence to set the believing world on fire.

Nine bishops came to Fribourg for the opening of the Congress and remained during the sessions. There were six hundred and forty official delegates, representing all European countries and several of the South American Republics. There were many who remained in the city during the week in an unofficial capacity. To all these strangers the cantonal authorities extended a real Swiss welcome. They were made to feel at home from the start. M. Theraulaz, President of the Canton, was present at many of the sessions of the various commissions and

occupied a place of honor at all the General Assemblies. He also marched at the head of the procession at the closing of the Congress. M. Schaller, Minister of Public Instruction, not only did the same but also read a report on the history of "Eucharistic Devotion in the Canton of Fribourg." M. Thorin, Secretary of State, delivered a masterful oration on "The Social Influence of the Eucharist." But perhaps the most genial public figure was M. Charles Aebey, Attorney General, who multiplied himself in countless ways to welcome the many strangers and make them feel at home on Swiss soil, not disdaining to do the most menial services in behalf of the visitors. It almost seemed as if he were trying to rival the Apostles of old in their ministrations to the poor and crippled. It is easy to understand why, with the example of the federal authorities before them, the municipal fathers should display the heartiest kind of interest in the gathering. Chief amongst these were Louis Vuilleret, president of the Council of Fribourg, and Frederick de Gendre, cantonal judge. By public order the entire city was daily decorated during the entire week. Care had been exercised that the hotels make no attempt to gouge the visitors. The people were invited to throw open their homes for the congressists. With surroundings so warm and congenial, it is little wonder that the liturgical celebrations and the congressional meetings should have passed off smoothly, even enthusiastically. Pope Leo XIII, who loved Mgr. Mermillod not only for what he was and for what he had suffered, but also for what he had set on foot in order to increase piety in the hearts of the common people, wrote a highly laudatory letter in support of this Congress. He assured the Catholic world that for a few days his heart would leave Rome to be present in a small mountain town at the sessions of a Congress whose reaction would be consoling not only upon his own soul, but also upon the hearts of

the entire Catholic world, beset on all sides by dangers and pitfalls. As a proof of his interest in the Congress he threw open the spiritual treasury of the Church.

One of the most notable things about the literary sessions of the Fribourg Congress was the large number of seminary professors in attendance. Of course, many familiar faces could be descried in the audience—M. Simonis, Deputy of Alsace, founder of the Little Sisters of Neiberbron, a real saint who could not hide himself under his mantle of humility; Mgr. Jeannin, organizer of the Eucharistic pilgrimage to the Holy Host of Favernay; Father Regnault, the worthy successor of Father Ramiere in promoting devotion to the Sacred Heart; Father Verbeke, S.J., who had been a column of support to this Eucharistic movement, especially in Belgium; Dom Grea, who had restored the Canons Regular in France and had succeeded in having the Divine Office chanted solemnly before the Blessed Sacrament. These men had been staunch friends of the movement from the beginning. With swelling hearts they now saw their ranks augmented by intellectual leaders whose authority in the schools of Christendom could not but mean an unprecedented spread of this form of Eucharistic devotion.

Dom Villafuerte of Quito, in the opening session, struck the keynote of the Fribourg Congress by his description of the solemn consecration of his native country, Ecuador, to the Sacred Heart, through the official command of Garcia Moreno, its martyred President. He pictured how, on the feast of the Sacred Heart, when the Blessed Sacrament was exposed in the Cathedral, there came representatives of the laboring classes, the children of the schools, the Senate, the legislative body of the land, the army officials, the magistrates and, in presidential robes, Moreno himself, followed by his generals, his ministers of state and other officials. The cannons booming from the

near-by mountains announced to the world that Ecuador had officially ranged itself on the side of Christ. This stirring paper went straight to the hearts of the Swiss, who remembered the Faith of their forebears on the eve of the battles of Laupen, Sempach, Granson and Morat. But they were not content to rest in the glories of the past. M. Folletete, Deputy of the Grand Council of Bern, described at length the more recent struggles which the Swiss had undergone to preserve their Faith against the assaults of the disgruntled Old Catholics, founded by Doellinger as a protest against the definition of Papal Infallibility. In Bern they enjoyed the liberty to do what they did not have the courage to do in their own Catholic Bavaria. The "Sonderbund," which was a confederation of the anti-Catholic cantons, had driven many a priest into exile and had tried to close many a church. Among those present at the Congress was a venerable priest eighty-four years of age, pastor of Chene, who had defended with his own body the monstrance in which the Blessed Sacrament was exposed, and had been dragged off to prison where he was allowed to languish for many months. M. Folletete incidentally described the monster rallies of the Catholics at Delemont, Saignelegier and Porrentruy.

Another paper which evoked great enthusiasm was one read by Leon Harmel, the rich manufacturer of Val des Bois, who could speak with authority on the Eucharist amongst laboring men, since he had constructed little chapels in his factories to which each of his employees, at an appointed hour, repaired for adoration of the Blessed Sacrament. The applause which greeted his words bore eloquent testimony to the general approval of his practical solution of this burning question. The address of M. Thorin on "The Social Influence of the Blessed Sacrament" was but an amplification of Harmel's report. Father Maurel's address on "Frequent Communion," the

address of Father Adolph O. M. Cap on "Weekly Communion of Men" and the description of the Eucharistic retreats conducted at Lille by the Jesuit Fathers can be looked upon in the same light.

The closing of the Congress became a cantonal fete. People from all parts put in an early appearance in the city on the Sarne. The city itself was magnificently decorated. The facades of houses were literally covered with hangings; the streets were festooned; triumphal arches were erected at regular intervals; the main street was covered with carpet and bestrewn with flowers; the four principal squares of the city were graced with altars against a background of fir trees; flags flew from the municipal buildings and many private homes. At day-break cannons were fired from the mountains watching over Fribourg. It was an annunciation of the Eucharistic triumph. An hour later, at six o'clock, the mounted cavalry band played sacred songs on the four principal squares, then rode through the main streets, still playing. As if by magic the people poured out of their houses to the many churches of the city. Holy Communion was almost uninterruptedly distributed till nine o'clock, when in the Collegiate Church of St. Nicholas Pontifical High Mass began. The walls of the ancient pile fairly trembled when the second largest organ in Europe played a triumphal march as the procession moved through the aisles to the altar. The square without was a solid mass of humanity. Discipline was easily maintained there and along the line of march by the army, to which this order had been issued: "To render homage to God in the Holy Eucharist, the Council of the State of the Canton of Fribourg has ordered the mustering of the following troops . . ." There were one hundred and forty thousand men of Fribourg in line, and more than forty thousand from the surrounding countries. No one made an attempt to count the thousands who

thronged the streets. A solemn silence fell upon the people when the Sacred Host came into view. Immediately before It marched the cantonal authorities. The baldachino was carried by former magistrates of Fribourg. Flanking it on either side were forty veterans of the Vatican Swiss Guard in their picturesque yellow and black uniforms, designed by Michelangelo. After Benediction Mgr. Mermillod, no longer able to contain the joy in his heart, undertook to interpret the feelings of the people:

We have here the grand spectacle of the restoration of the reign of Our Lord Jesus Christ. Yea, an entire people acclaims Him King—King of souls, of families and of the nation!

The strong voice of the cannon joins the harmony of all the bells of the city, the holy chants, the joyous sounds of trumpets, the prayers, the hymns of an entire people affirming this divine kingship.

And in what a sublime frame is pictured this spectacle which eyes have never seen! The entire city of old and free Fribourg is here at our feet, in the peace and the glory of her decorations; the majestic tower of St. Nicholas is lifted in the air, testifying to God the heroic acts of our forebears and the virtues of our Blessed Nicholas von der Flue.

The college where the glorious memories of Blessed Canisius still live dominates the city; farther off, there are rich forests, the smiling hills where our Catholic hamlets are seated; and farther off still, those high mountains which are like the paintings made by the hand of God for this temple reared to the glory of the Eucharist, with a pure and serene heaven to form its splendid dome. One might say that the Immaculate Mother has spread her virginal mantle to be the covering of this new tent of Israel.

Ah, yes, I am proud and happy to be at the head of such a people, to be a bishop in such a land! You have, indeed, your popular feasts, your great Catholic reunions, but what are these in comparison with this immortal day, presided over by my God, by my Saviour, by Jesus Christ, the Host, the Immortal King of the Ages—of this day when an entire people protests that it belongs to this divine King forever!

Tears were streaming down the face of the veteran soldier of Christ and there was not a dry eye in the audience. At the end he cried out to the people to lift up their hands in a solemn oath of fealty and consecration to Jesus Christ. Then the vast crowd broke out in a shout that reverberated through the mountains: "Hail to Jesus Christ in the Holy Sacrament! May He reign forever in our hearts and over our people!" Twenty thousand hands were raised in solemn oath before the Hidden Lord. The standards were lowered before the King. For Christ was King—at least at Fribourg!

THE CONGRESS OF JERUSALEM

June 28-30, 1893

The Augustinian Assumptionist Fathers, founded by that far-seeing and original thinker, Emmanuel d'Alzon, consecrated themselves in the Occident to the Apostolate of the press and in the Orient to the difficult task of leading back the schismatic churches to union with Rome. No agency was overlooked by them in their dual campaign. In the Orient they conducted schools and seminaries; they published learned reviews and popular papers; they preached forbearance to the Latins and docility to the schismatics. To the Catholic papers of Europe they sent powerful pleas for a better understanding of those view-

points which kept so many people of the Orient estranged from their mother. In the hope of breaking down the traditional stubbornness of the schismatics, Father Augustine Picard, assisted by Father Bailey, led ten pilgrimages of Penance from Europe to Palestine. The Orientals were filled with admiration at the piety of the pilgrims, no less than at their uniform courtesy. With native astuteness they could not but suspect that the Latins were doing holy violence to themselves by treating in a chivalrous spirit those who outraged their Roman sensibilities by retaining the shrines made sacred by the passing of Jesus. Now, when the Eucharistic Congress movement had abundantly proved that it was no ephemeral thing, the Assumptionists began to dream of using this agency in their great work of uniting the East with the West. From the very beginning they had looked upon these reunions as a providential means of establishing a better understanding among the nations whose representatives participated in them. If the German could be made to sit down with the Frenchman, and if the Englishman could be made to link arms with the Irishman, then why could not the Oriental be taught the gentle art of trying to understand the Occidental, and *vice versa*!

Father Picard knew the big heart of Leo XIII. Had he not acted as spokesman for the International Eucharistic Congress movement when it seemed about to go upon the rocks! Succeeding in obtaining the ear of the Holy Father, he laid before him a plan whereby a band of devoted Latins could be rallied for the purpose of going on pilgrimage to the very spot where the Blessed Sacrament had been instituted. The Assumptionists were well experienced in the art of manipulating excursions through lands where wary Latins as a rule were afraid to venture, if for no other than financial reasons. When the Permanent Committee of the International Eucharistic Congress had

been finally won to the idea of holding a gathering in the Orient, Mgr. Doutreloux was prevailed upon to lay the matter definitively before the Pontiff on April 23, 1892. Within ten days a brief came from the Vatican uniting the Pilgrimage of Penance for the year 1893 with the International Eucharistic Congress at Jerusalem. The Holy Father enthusiastically approved the generous ideals which prompted the selection of the Holy City as the seat of this eighth international reunion. Desirous as he was of effecting a better understanding between the East and West, he urged the Catholics of Europe to go on pilgrimage to the Holy Land.

The Permanent Committee at once began a campaign of propaganda in favor of the Congress. The *Questions Actuelles* published each week a supplement of preparatory studies on the Congress, explaining the reason for such gatherings and supplying brief but clear studies on the different rites of the Oriental liturgy. Many supporters of the project declared themselves forthwith. The Sultan in Constantinople—incited by the Triple Alliance, it was said—at once began to raise objections against what he chose to regard as an Occidental invasion. It required all the firmness and diplomatic dexterity of Leo XIII to beat down this malicious opposition. Probably to show where his heart lay in the matter of these gatherings, as also gently to give the Sultan a salutary lesson, Leo XIII on November 18, 1892, named Cardinal Langenieux, Archbishop of Rheims, as the first Papal Legate to a Eucharistic Congress. No better choice could have been desired, for Cardinal Benedict Langenieux was known far and wide as a great churchman and an accomplished diplomat. But as he did not wish to rely solely upon his natural resources he turned to the religious communities of Christendom, begging them to offer up special prayers for the success of the Jerusalem Congress.

The pilgrims were transported to the Orient in two steamships which the Assumptionists had chartered. Religious services—much in the nature of a retreat—prepared them spiritually for what lay before them. Whilst upon the high sea, they were put in the right psychological frame of mind, by explanations of the Oriental question and Oriental rites. When, therefore, they arrived at Jerusalem on May 13, they looked with more than merely human vision upon the thousands who had gathered to greet them. Even the Papal Legate was taken aback. For a moment it seemed as if he had been stunned. Then, smiling gently, he said to the people: "I come to you in the name of the Pope; I will be the Legate of his heart." For a moment he lifted his eyes to heaven, then made a large sign of the cross over the people. He had conquered them instantly by that gesture. He was officially welcomed by the French consul, General M. Ledoulx, and the representatives of the various nations. A military escort and a guard of honor made up of the various consuls led him in triumph to the city. Seated upon a white horse, led by two giant negroes, the Legate in *cappa magna* entered Jerusalem. The ramparts of the old city walls were filled with Turkish soldiers. It had been eight hundred years since a Legate of the Pope had passed that way. At the Jaffa Gate the Cardinal descended from his mount. He was met here by the Latin Patriarch, Mgr. Piavi, in cope and mitre, surrounded by many Oriental prelates and the Franciscans who have been custodians of the Holy Places for many centuries. He knelt on the little platform that had been constructed, kissed the cross which was offered and received the obedience of all the prelates present. This ritual ceremony finished, the procession marched toward the Church of the Holy Sepulchre, chanting psalms, whilst the bells of the city broke forth in welcome. The crowd in the narrow streets was so dense that the assembled

Orientalists could not observe their ceremony of welcome—making a profound inclination and touching the earth with the tips of the fingers of both hands. In the Church the Papal Bulls were read, an indulgence was proclaimed, and in the face of the Sepulchre a joyous *Te Deum* was intoned that reëchoed from the walls of the old basilica.

It was not possible to convene the literary sections of the Congress in the Cenacle since the Moslem had turned it into a mosque and harem. Therefore, some of the sectional meetings were held in St. Saviour's; others in the Church of St. Anne; others, again, in Notre Dame de France and in St. Stephen's. Most of the papers presented were written by Oriental prelates and scholars. With a fine delicacy the congressists wished by their silence to convey the impression to their hosts that they had come in the humble capacity of willing students. This, too, was the leading idea in the opening address of the Legate. The Latin Church, he said, seeing them, felt as if it were looking upon parents whom it had not seen for a long time, parents who had preserved the looks and ideas of long ago, parents whom it wished to know better just because they had been isolated so long. In the Eucharist they had a common meeting-ground of belief and charity. The divergent forms of the liturgy and the difference of ecclesiastical vestments did not make them strangers. But if the Latins had come, the Legate continued, to study in the Orient, they had come from the very seat of the Holy Father in Rome. The many efforts of the Papacy and its methods to win the good will of the Oriental were well known. There might be difficulties in the way of a complete and immediate reunion, but these could easily be surmounted with a little good will. The same ideas were enunciated by the Legate in his closing address: "The Church of Christ is not Greek, nor is it Latin. It is Catholic, universal, open to all. The Oriental rites have

their place in it as well as the Latin rite. It is not sufficient to say that this harmonious multiplicity of rites is only tolerated; it is necessary, because it answers imperious needs, because it safeguards acquired rights, because national liberties can be perfectly conciliated with integrity of doctrine and the complete exercise of ecclesiastical simplicity." These declarations of the Papal Legate were officially confirmed some months later by the acts of the Holy See, which condemned that narrow spirit which would impose the Latin rite upon the Orientals as a condition of their return to the unity of the Church.

The literal truth of the Legate's words was backed up by the religious services of the Congress. Solemn Masses were held in the morning in the various Oriental rites in the presence of the Legate; in the evening, open-air processions in the various monastery garths of Jerusalem, with peoples of all rites looking on; twice the Way of the Cross was made in public when the singing of the *Stabat Mater* attracted the attention of Moslem and Jew; perpetual adoration was maintained in the Grotto of the Agony, the Church of the Flagellation, the Ecce Homo, in the Carmelite convent on Mount Olivet, and at Bethlehem. Finally, on the closing day of the Congress, which happened to be Pentecost Sunday, it was the Cardinal Legate himself, surrounded by the bishops of all the rites, who offered up the Holy Sacrifice in the church of the Latin Patriarch. The words in the second chapter of the Acts of the Apostles recounting the things that occurred on the first Christian Pentecost took on a new meaning of actuality. And perhaps all present felt the full force of the words of St. Paul in the tenth chapter of his first letter to the Corinthians: "Because we all participate in the same Eucharistic Bread, we are all one. How, then, can we live in division without dividing the Body of Christ?"

It is interesting to note the effect of this parley of the

East and West upon the schismatic Churches. It is true that at the appearance of the Legate much of the opposition of the separated churches which had broken out when the Congress was first announced took on the form of a mild but courteous surprise. The benignity of the Legate, however, soon won their hearts. They sent a delegation to greet him. The Greeks received him officially in the Basilica of the Holy Sepulchre, giving homage in his person to the Roman Pontiff, to whom they accorded only primacy of honor. The Armenians of Bethlehem also did the same. The Serbian Jacobite Bishop of Jerusalem, as also the Coptic Bishop, solicited an interview during which they gave more than mere signs of a sympathetic attitude toward reunion. The Greek and Armenian Patriarchs, in exchanging visits with the Bishop of Liege, declared positively: "We are one with you in faith, in charity, and in the Eucharist. When hearts are united, one is very near to a mutual understanding." Of course, the schismatics did not participate in the Congress, but all sent their most distinguished clergy to follow the deliberations of its meetings. The schismatic Orient was greatly touched by the secret visit of the Legate to the lepers of Siloe, the only visit he paid during the entire Congress. It was soon bruited about that he had gladly partaken of the food the lepers served him and had spent more than an hour in conversation with them. This as much as anything else won their good will. However, this attitude was guarded as long as the Sultan maintained a formal reserve. Now, he never did more than express by wire to the Legate his good wishes, his desire to speak with him in person at Constantinople and his eagerness to confer on him the cordon of the Order of Osmei. Had this telegram, which was delayed on the way and only delivered at Alexandria, arrived whilst the Cardinal was in Jerusalem, it would have established more cordial relations between the Latins and the schismatics.

As soon as the Sultan had shown his true sentiments, it need not surprise us that the Coptic Patriarch of Cairo tendered a solemn reception to the Cardinal. Better feelings were also shown at Constantinople, at Smyrna, at Mount Athos and Russia, after the Sultan's declaration.

The literary labors of the Jerusalem Congress were divided into three sections. At the General Assemblies the various Eastern liturgies were explained by the bishops of the respective Oriental rites. There was also a long series of papers on the cult of the Blessed Sacrament in the various Oriental Churches. As there was an American Bishop present in Jerusalem—Mgr. de Goesbriand of Burlington, Vermont—there was a special fitness in the paper of Father Marcellin on "Eucharistic Works in America;" Father J. Lagrange, O.P., the well-known scholar and founder of the *Revue Biblique*, read an interesting paper on the liturgical meaning and significance of processions, borrowing many original points of view from the Oriental Churches. There were two interesting papers by the well-known Barnabite, Father Tondini de Quarenghi, one setting forth the opposition of the Greek-Russian Church to the advances of Protestantism, the other on an association of prayers for the return of the Greek-Russian Church to Roman unity.

Perhaps the most suggestive and original paper at the sessions reserved to priests was that read by Father Lefebvre, a Dominican of Lille, arguing for a *Summa* of the Eucharist for the Orient. Not only did he plead for the use of the Eucharistic teaching of the Oriental churches, but suggested that the many Eucharistic miracles of the East might be made to do service in this encyclopedic treasure-house. Father Bernard, a Capuchin of Toulouse, argued in favor of the universal use of the salutation, "Blessed be God." Mgr. Chabot, one of the leading Orientalists of his day and editor of the *Patrologia Syriaca*,

showed what rich treasures of Eucharistic dogma might be drawn from the Psalms. The Latin Patriarch of Jerusalem, Mgr. Piavi, gave a vivid and detailed description of some of the Catholic social and charitable enterprises in Jerusalem.

The pilgrims remained in the Holy City a week after the closing of the Congress, visiting the Holy Places in Jerusalem itself and in its environs. The Cardinal Legate occupied most of this time in private interviews with the Eastern bishops. He was a very sick man at the time and these interminable interviews must have been a veritable crucifixion. It was only by sheer force of will that he had mustered strength enough to go through the ceremonies of the two first days of the Congress. As a result of all these interviews a *Confidential Memoir* was drawn up at the Jerusalem Congress. The suggestions of the bishops of the various rites in union with Rome were incorporated in it, together with the remarks of the Legate. On his return to Europe Cardinal Langenieux presented it to the Holy Father. Pope Leo XIII at once appointed a Commission of Cardinals to study it carefully. Not only was Cardinal Langenieux summoned to Rome for the final discussions, but also various Oriental patriarchs. It was, so to say, the summing up of the deliberations of this important gathering. The subsequent attitude of Pope Leo XIII toward the Christian Orient was largely determined by it. From it flowed the official acts of Leo XIII: the encyclical letter of June 29, 1894, to the princes and peoples of the world which had reference more particularly to non-Catholics and the Orient; the Papal Constitution *Orientalium dignitas Ecclesiarum*, which condemned Latinism and approved the integrity of Oriental rites; the encyclical of December 24, 1894, in favor of the work of the Propagation of the Faith, to assure the necessary resources for the Churches of the Orient; the Apostolic Letter *Christi nomen*, re-

establishing the Patriarchs of Alexandria, with two suffragan dioceses for the Coptic Church; the foundation of several new seminaries after the model of that of St. Anne of Jerusalem—one at Constantinople for the Greeks and the Slavs, another in Egypt for the Copts, another in Palestine for the Serbians and one at Adrianople for the Bulgarians; the erection of a Greek Uniate Bishopric, at Constantinople, the first step toward a Catholic hierarchy; the creation of the Leonine College at Athens, the Ruthenian College at Rome and the Greek College of St. Athanasius; the institution of parishes, missions and Catholic centers in Asia Minor, Greece, Hungary, amongst the Bulgarians in Roumania and in America for the Oriental immigrants; finally, the publication in various Oriental languages of reviews, books and documents on the Oriental Churches. It is interesting to note that each and every one of these acts of Leo XIII coincides with the conclusions of the *Confidential Memoir* of Cardinal Langenieux.

The good will engendered by the Jerusalem Congress reacted largely upon the schismatics in the way of conversion. The Apostolic Delegate of Bagdad was able to announce a conversion movement amongst the Nestorians of Mesopotamia, Kurdistan, Malabar, and amongst the Jacobites of Syria. The Catholic Church of Egypt, which the Legate had found in a moribund condition, soon began to show signs of life. Its Patriarch, Gregorios Youssef, in 1895, was able to count the converts by the thousands.

But the massacre of the Armenians, which took place in 1896, put a quick end to much of this splendid work. The unfortunate Dreyfus affair in France did not serve to enhance the credit of the French Protectorate in the Orient. The subsequent religious struggles in France practically put an end to the Romeward movement in the East. The little that survived was killed ruthlessly by the War.

CONGRESS OF ROME

June 1-6, 1905

Lovers of the Blessed Sacrament were invited to Rome in 1905 to keep high festival on the occasion of the silver jubilee of the International Eucharistic Congresses. It was no less a personage than Pope Pius X who selected the Eternal City as the seat of the Congress. By convening it within the shadow of St. Peter's he hoped to give the movement a consecration and prestige such as it had not as yet received, even despite the thirty-three Papal documents issued in its favor by Pope Leo XIII. Just how much his heart was set on the success of this convention can be inferred from the tone of the letter addressed by him to Bishop Richard of Angoulême, prior to the holding of the last Congress. But the warmth of that letter paled into insignificance in the light of the brief addressed to the Catholic world (February 28, 1905), inviting it to come to the Eternal City for a Eucharistic Congress and offering the rarest kind of spiritual benefits not only to the pilgrims themselves, but also to those who, through no fault of their own, could join their brethren only in spirit. Shortly after the issuance of this Papal invitation, Cardinal Resphighi, Vicar of His Holiness, sent a circular letter—an *invito sacro*—to all the Italian bishops, and another to all the Roman parishes, proclaiming the Eucharistic tryst for the opening days of June. The fact was not slurred that His Holiness had promised to lend splendor to the Congress, not only by performing the sacred ceremonies at its opening and close, but also by sharing as far as he could in its activities and deliberations. Very wisely the committee did not elaborate an extensive program of literary sessions, since they felt that the visitors' time would be sufficiently taken up with the sacred functions and that they might wish to use the little

that remained for visiting the many churches and shrines of the city. Hence, only three literary sessions were scheduled, the first of which would consider the subject of the Eucharistic Congresses and the Press; the second, Eucharistic Associations, and the third, Eucharistic Worship.

On Ascension Day, sharp at nine o'clock, the fifty thousand people in St. Peter's were full of expectation of what was about to happen in the very core church of Christendom. The marble pilasters—the famous *sanpietrini*—were covered with red damask hangings; electric lights were artistically arranged in the massive apse; the altars and the *Confession* of St. Peter were ablaze with candles. Down the center of the church ran a balustrade, intended to keep an open path for the procession. From the Chapel of the Blessed Sacrament to that of the *Pieta* there were numberless priests and prelates awaiting the procession. In the nave of the Church two huge tribunes had been erected for the cardinals. In the apse near the *Confession* of St. Peter were two temporary altars. On a special credence table on the Epistle side the major sacristan had arranged the sacred vessels to be used by the Pope at Mass—a massive gold chalice set with precious stones, the gift of the Sultan of Turkey to Pius IX; the paten, with the asterisk; a golden vessel containing the hosts; the pitcher and basin used by Pius IX in the Pontifical Mass celebrated immediately after the proclamation of the dogma of the Immaculate Conception; a golden spoon to be used in pouring water into the chalice at the Offertory; another golden spoon to be used, if necessary, to extract from the chalice at Communion the particle of the Consecrated Host; the Greek and Latin books of the Epistles and Gospels. Near-by, on another table, were the Papal vestments, the *succinctorium*, the Papal Cross, *fanon*, stole, tunic, dalmatic, chasuble, gloves and tiara.

As the massive bells boomed out the hour of nine and the

trumpeters in St. Peter's played an elusive air on their silver horns, the Holy Father, accompanied by his Noble Guard and preceded by his Swiss Guard, passed through the royal and ducal chambers to the Chapel of the Blessed Sacrament, where he paused for a moment to worship, before entering the Chapel of the Pieta to take his place on the *sedia gestatoria*. Cardinals Macchi and Segna, in virtue of their rank as Cardinal Deacons, assisted the Pope in vesting. Having laid aside the *mozetta*, he put on the *falda* (a long flowing garment of white silk, which falls all about his feet, so much that it must be lifted up by two assistants when he walks). Upon the *falda* was placed the amice, the alb, girdle, pectoral cross and stole. At the same time seven prelates of the Segnatura took the seven torches to be carried to the right and left of the Papal cross borne by Monsignor, now Cardinal Pompili.

After the Pope had put on the stole, the Cardinal Deacons presented incense to him, which he cast upon the burning coals in the censer. He then put on the cape, with the *formale* and tiara.

Mgr. Riggi, Prefect of Pontifical Ceremonies, pronounced the *Extra* and the Papal procession began to move in the following order:

At its head, preceded by a Master of Pontifical Ceremonies, marched the Secret Chamberlains and the Chamberlains of Honor of His Holiness, in cape and sword and wearing the costume designed in the time of Henry II.

The College Procurators of the Sacred Apostolic Palace in black cape, accompanied by two Swiss Guards;

The Apostolic Preacher, Father Pacifico de Seggiano, Capuchin, and beside him the Confessor of the Pontifical Family, Father Pagliai of the Servites of Mary; the Procurators General of the Mendicant Orders;

The *Bussolanti*, in violet cassock and rep cape;

Chevalier Tanfani, Papal Jailer, in citizen's clothes, with

sword, marching with his chaplains, in violet cassocks and red capes, who carried the tiara and the mitres of His Holiness;

Two Pontifical Couriers in black cassock and violet *soprana*;

The Private Chaplains and Chaplains of Honor, with their assistants in violet cassock and red capes;

The Consistorial Judges, in violet capes;

The Camerlengi of Honor, in violet cassocks;

The Secret Camerlengi Supernumerary and their assistants;

The Papal Abbreviators, in violet cassock, rochet and cotta;

The Master of the Sacred Palace, Father Albert Lepidi, O.P.;

Two private chaplains carrying the tiara and the mitres which the Holy Father would use in the Mass of the day;

The Master of the Sacred Hospice;

The secular clergy in cassock and surplice, preceded by the Dean of the Segnatura in violet cassock, rochet and cotta, carrying the incense and censer;

The youngest auditor of the Rota, vested in alb, acting as Apostolic Subdeacon and carrying the Papal Cross. He was surrounded by seven acolytes, taken from the Segnatura and vested in rochet and cotta, carrying the golden candlesticks with candles decorated with arabesques. They were followed by two Masters *de virga rubea*, in violet soutane and maniple, guarding the Papal Cross;

An Auditor of the Rota who was to act as Latin Subdeacon at the Papal Mass, vested in alb and marching between the Greek Deacon and Subdeacon;

The Penitentiaries of the Vatican Basilica, in white chasubles, preceded by two priests in surplices, carrying batons decorated with flowers as a sign of their authority over the consciences of the people;

The Mitred Abbots and Mgr. Vincent Allsi, Commander of the Holy Spirit, in damask and linen mitres;

The Bishops and Archbishops, in cope, unembroidered, and linen mitres;

The Bishops and Archbishops Assistants at the Pontifical throne;

The Patriarchs;

Two Pontifical Couriers preceding the Sacred College, grouped in the following order:

Cardinal Deacons, in dalmatics and mitres of white silk followed by Chaplains in *croccia* and cotta, over which they had the *vimpa*, or humeral veil of white silk, with which to carry the mitre. Present in this contingent were Cardinals Tripepi, Vives y Tuto, Della Volpe, Pierotti;

The Cardinals Priests, in chasubles and mitres of white silk. There were present Cardinals Calegari, Merry del Val, Taliani, Cavicchioni, Nocella, Boschi, Gennari, Martinelli, Resphighi, Mathieu, Sanminiatielli, Cassetta, Casali del Drago, Ferrata, Gotti, Di Pietro, Rampolla;

The Cardinal Bishops, in cope and mitre of white silk. Here marched Cardinals Satolli, Vincent Vannutelli, Agliardi, Seraphin Vannutelli;

Prince Orsini, assistant at the Pontifical throne, in uniform of state, with a black silk cape;

The Grand Furrier, in uniform of state;

Two Prothonotaries Apostolic, charged with the task of holding the *falda*;

The Pontifical Masters of Ceremonies, Msgr. Riggi and Msgr. Togni;

Two Cardinal Deacons assisting at the Mass—their Eminences, Cardinal Macchi and Segna, between whom marched the Deacon of the day, Cardinal Cavagnis.

Then came the Holy Father on the *sedia gestatoria*, carried by twelve *sedarii* in red uniform and red cape. About the *sedia* were arranged: the Captain Commandant and the

officers of the Noble Guard; the officers of the Swiss Guard and of the Palatine Guard; four Swiss Guards; the College of Massiers, in uniforms of state. On the side of the *sedia* were the Secret Chamberlains, in red cape, bearing the *flabelli*. The baldachino was carried by eight Referendaries of the Segnatura, in violet cassock and *mantelletta* with rochet.

A profound silence fell upon the crowd at sight of the Holy Father, but it was only for a moment. A voice was raised in acclamation and was instantly taken up by the thousands. But Pius X, contrary to the custom of his predecessors, gently and amiably made a sign commanding silence. At once the cheering mass of humanity was struck dumb. No finer exhibition of unquestioning obedience could be desired. The silence was more imposing than any burst of applause.

From the central loggia of St. Peter's the triumphal march, composed by Marquis Longhi, Noble Guard, was intoned by the trumpeters on their silver horns.

Immediately after the *sedia* came the Dean of the Rota, Mgr. de Montel, in rochet and cotta, carrying the mitre, accompanied by two Secret Chamberlains to lift the train of the *falda*;

Doctor Lapponi, Papal physician, in uniform of state;
The first assistant of the Papal Chamber, Alberto Silli;
The *scapatore secreto*, in violet cassock and *soprana*, embroidered with velour;

Mgr. Cagiano de Azevedo, Major Domo of His Holiness;

Mgr. Bisleti, Master of the Papal Chamber;

The College of Apostolic Prothonotaries;

The Superiors General of Religious Orders;

The Noble Guards and Swiss Guards in uniform of State;

On arriving at the altar, the Holy Father descended from the *sedia* and knelt upon the *faldistorium* for a few moments of prayers, whilst all the prelates knelt with him.

Then he ascended the throne for Tierce, accompanied by the Cardinal Deacons. Prince Orsini took up his position to the right. Immediately the ceremony of obedience began. The Cardinals approached His Holiness, kissing his ring; the Patriarchs, Archbishops and Bishops' assistants at the Pontifical throne, and the Archbishops and Bishops, kissed the cross on the stole placed upon his knees. Then the Commander of the Holy Spirit, the Abbots and the Penitentiaries kissed his foot.

Immediately the Holy Father intoned the *Deus in adiutorium* of Tierce, which the Pontifical Choir, directed by Don Perosi, took up. The Benedictine *schola*, directed by Dom Lawrence Janssens, executed the psalms in purest Gregorian chant. The prayer of the day was said by His Holiness. Then Cardinal Cavagnis, Deacon of the Mass, removed the Pope's *formale*, his cape and white stole. Whilst Tierce was going on Mgr. Pifferi, Sacristan, had distributed to the prelates of the Segnatura the Pope's vestments. They approached the Papal throne, genuflected and handed to Cardinal Cavagnis in turn the *succinctorium*, the golden girdle, the Papal Cross, the *fanon* (which is only used by the Holy Father at Solemn High Mass), the white stole, the *tunicella*, the dalmatic, the gloves and the chasuble. The Cardinal also attached to the *fanon* by means of three little pins, decorated with precious stones, the white woolen pallium with its little black crosses. Then Cardinal Macchi, the first assistant Deacon, placed the mitre upon the head of His Holiness; Cardinal Seraphin Vannutelli presented him with the Papal ring and the crozier; the Dean of the Segnatura, kneeling, offered the censer.

Preceded by the thurifers, seven acolytes, the Latin Subdeacon (who carried the Book of the Gospels and the maniple and marched between the Subdeacon and Deacon), the officiating Cardinal Deacon, the assistant Cardinal Bishop and two assistant Cardinal Deacons the Holy Father

proceeded toward the altar. As soon as he reached the altar the three youngest Cardinal Priests arranged themselves in line to give the Pontiff the kiss of peace.

Then the Pope began the prayers of the Mass; after the *Indulgentiam* the Subdeacon placed the maniple on the left arm. Mounting to the altar, he incensed it during the *Kyrie*.

This finished, he gave the kiss of peace to the three Cardinal Deacons and proceeded to the throne, where he read the *Introit*, and the *Kyrie*. Mgr. Stoner held the missal whilst Mgr. Constantini held the *bugia*.

After the *Gloria*, Cardinal Segna, second assistant Deacon, removed the *gremiale* and the mitre and the Pope chanted the *Pax Vobis* and the *Oremus*. Then the Latin Subdeacon chanted the Epistle, and, when the Greek Subdeacon had done the same in his own language, both together kissed the foot of the Pope.

When the Pope had finished reading the Gospel, the Cardinal Deacon left the altar for the table where the Book of the Gospels had been placed. Having kissed the hand of his Holiness and returned to the altar, he recited on his knees the *Munda cor meum*, rose, took the Book of the Gospels and, with the Latin Subdeacon to his right, ascended the throne for the Papal benediction, after which, preceded by seven acolytes and candlebearers and the thurifer, he moved to the designated place in the presbyterium to chant the Gospel.

At its conclusion the Cardinal Deacon returned to the altar. Meanwhile the Greek Deacon asked in Greek the blessing of the Pope, kissed his foot and chanted the Gospel in Greek. The two Subdeacons then kissed the foot of the Pope and the Book of the Gospels, and the Cardinal Bishop Assistant incensed His Holiness, who immediately intoned the *Credo*. After the *Incarnatus est* the Cardinal Deacon and the Latin Subdeacon approached the table on the

Epistle side, washed their hands and ascended the altar-steps, where they dried their fingers on a linen cloth. The Cardinal Deacon remained at the altar whilst the Sub-deacon approached the credence table of the Sacristan, placed on the Epistle side. Putting on the humeral veil, he took the burse containing the corporal, two purificators and a golden vessel containing the Hosts, and ascended the altar from the Epistle side, where he handed the burse to the Cardinal Deacon who spread it upon the altar.

The Papal Sacristan, Mgr. Pifferi, leaving the Papal throne, approached the credence table, wearing a humeral veil of white silk. He took the chalice, paten, two other purificators and the golden spoon and covered them with the humeral veil. At the same time one of the acolytes took two empty cruets and, preceded by a Master of ceremonies, went to the credence table of the Pope on the Gospel side of the altar, where they deposited the sacred vessels.

The Sacristan purified the chalice and paten. An assistant, who had carried wine and water from the Vatican in small vessels tightly sealed, filled the cruets and gave them to the acolytes. The Sacristan and the acolytes approached the altar. The Cardinal Deacon opened the vessel containing the Hosts and removed three. With one of them he touched the chalice, also the edge of the chalice, both outside and inside. He did the same with the second Host. Then he broke them in half and took a part of each of the two to present them to the Sacristan of His Holiness, Mgr. Pifferi, who consumed them facing the Pope. The third Host was placed on the paten. The Cardinal Deacon then poured wine and water into a vessel and the Sacristan also drank of this.

The Holy Father left the throne to ascend the altar, preceded by the two assistant Bishops at the throne, Mgr. Stoner and Mgr. Constantini, who carried the book and *bugia* and stood at the Gospel side. To the left of the Pope

walked Cardinal Vincent Vannutelli; then came the assistant Cardinal Deacons, Macchi and Segna. Cardinal Cavagnis presented the Host on the paten to the Pope. He poured sufficient wine for three into the chalice. The Subdeacon then received from the Sacristan a bowl of gold containing water. He poured a few drops into the chalice. Then the Pope incensed the offerings on the altar and was himself incensed by the Cardinal Deacon, who repeated the same rite to the Cardinal Bishop and the two assistant Cardinal Deacons. Whilst this was going on the Pope washed his hands and, after the usual prayers, chanted the Preface. At the *Sanctus* eight prelates of the Segnatura fetched lighted candles and placed them on the steps of the altar, four on the Gospel side and four on the Epistle side, facing one another.

At the moment of the Elevation, whilst from the cupola of St. Peter came the penetrating melody of the golden trumpets, the Holy Father, having himself adored the Sacred Host, showed it to the people, turning to the right and left. He did the same with the chalice. After that the Mass continued as usual.

When the Pope had intoned the *Pater Noster* Mgr. Piferi and a member of the Segnatura went to the credence table of the sacred vessels. The Sacristan, having put off his mitre, took the veil, covered a small chalice with it and proceeded to the credence table. The Master of Ceremonies carried three purificators. At the credence table the test of the wine was made by Mgr. Reggi, who poured it into a chalice, tasted it and then filled the cruet of wine and water. At the *Pax Domini* the Holy Father broke the Host. After the first prayers he kissed the altar and gave the kiss of peace to the Cardinal Bishop, as also to the assistant Cardinal Deacons. (After communicating, he will give it to the Deacon of the Mass.) Then, having genuflected, he returned to the throne at the extreme end of

the apse. There, kneeling with joined hands, breathing piety, he awaited the coming of the Lord. The Cardinal Deacon took the paten with the Consecrated Hosts upon which the Master of Ceremonies had placed the asterisk, or golden star of twelve points, used daily in the Oriental rites. He lifted it above his head, turned to right and left to show it to the people, placed it in the hands of the Subdeacon who, kneeling, received It, covered It with a cloth of gold and proceeded to the Pontifical throne. The Cardinals and Bishops ranged on either side of the apse bowed their heads whilst the soldiers rendered It military honors. Then the Subdeacon knelt. The Cardinal Deacon lifted the chalice to show it to the Pontiff and the people and, accompanied by a Master of Ceremonies who covered the chalice with a cloth of gold, went slowly to the Pontifical throne. The Holy Father, who had risen to his feet after the arrival of the Hosts, again knelt at the approach of the Chalice. The Cardinal Deacon ranged himself to the right of the Pope. The Pontiff rose. He read two prayers, *Domine Jesu Christi* and *Perceptio* and, taking the paten and Host in his left hand facing the altar and people, said the *Domine, non sum dignus*. Then, placing the Host upon the paten, he communicated with one half of It. The Sacristan then presented the golden spoon to Cardinal Vanutelli, who gave it to the Pope. After making the sign of the Cross with it, the Pope dipped it into the chalice in order to take a part of the Precious Blood. He then divided half of the Host into two parts and communicated the Cardinal Deacon and Cardinal Subdeacon, afterwards giving them the kiss of peace.

The Cardinal Deacon and Subdeacon then returned to the altar to purify the paten. The Deacon, with the golden spoon, took from the chalice a part of the Precious Blood which had been left. The remainder was consumed by the Subdeacon without the use of the spoon. Then the chalice

was purified. In the meantime, the Holy Father took the ablutions in a special chalice which was offered him by the Cardinal Bishop. The Prince Assistant at the throne proceeded to the credence table, took the basin, pitcher and towel and slowly marched to the throne, where the Holy Father purified his hands. Whilst the Pope descended from his throne the choir sang the antiphon of the Pope's Communion.

After the *Ite missa est* the Auditor of the Rota, in tunic, took the Papal Cross and stood before the Holy Father, who gave the Papal Benediction. Then Cardinal Vannutelli, inclining profoundly before the Pope, said *Indulgentiam, Beatissime Pater*. The Holy Father answered, *Plenariam*. The Cardinal received from a Pontifical Master of Ceremonies the formula, turned to the people and announced the grant of a plenary indulgence. After that the Pope recited the Gospel of St. John.

After a short thanksgiving the Pope mounted the *sedia gestatoria*. Then the Archpriest of the Vatican Basilica, accompanied by two Canons, offered the Pope a white silk purse containing twenty-five *gruli* (an ancient coin valued at about eight cents) and pronounced the words of the ancient formula, "Most Holy Father, the Chapter and Canons of the most holy Basilica offer to your Holiness the usual gift for a Mass well sung."

The procession left St. Peter's, the Pope blessing the people to the right and left. Just as he was about to enter the Chapel of the Pieta, the buglers intoned the triumphal march. Having laid off the Pontifical vestments in the Chapel of the Pieta, the Holy Father put on a red mantle. After a short prayer in the chapel, he departed to his private apartments.

This Pontifical Mass in St. Peter's, celebrated by Pius X with the seraphic fervor of a saint, was an appropriate opening of the sixteenth International Eucharistic Congress.

A solemn triduum began that night at six o'clock in the Basilica of St. John Lateran. It was a rallying point for the congressists, for here was preserved the table on which Our Saviour said the first Mass. It is made of cedar wood, heavily veined, without any ornamentation. It has undergone no changes throughout the centuries. There are a few small holes in it, caused by nails that fastened to it golden cloth and precious stones. These were stolen by the Lutherans under the Bourbons, in 1527. Formerly it was kept in a side chapel and brought out to the main altar whenever the Pope said Mass in this basilica. Pius IX commanded that it be placed to the rear of the altar of the Blessed Sacrament behind a screen representing the Last Supper. From here it is removed three or four times a year for public veneration.

On the first evening Mgr. Soler, Archbishop of Montevideo, opened the triduum by a Spanish address on the Social Influence of the Eucharist. He showed how the child, by preparing for First Holy Communion, receives early a knowledge of salvation. This religious formation becomes more efficacious when Our Saviour finally takes possession of the young soul in Holy Communion. For the rising youth there can be no victory over passions save through the reception of this Sacrament. The middle-aged man finds at the altar the source of that strength and light of which he has so much need in order to fulfill his duties as head of a family and a good citizen. Society will learn genuine union and perfect fraternity only when all its members unite at the foot of the altar to receive the Bread of Life. After this eloquent discourse Cardinal Satolli, Archbishop of St. John Lateran, surrounded by the Chapter and many bishops, chanted Vespers, and after the singing of the *Pange Lingua* gave Benediction of the Blessed Sacrament.

"*Ad Jesum per Mariam!*" were the first words of Bishop

Heylen's address on the second evening of the triduum. He began with Mary, he said, because Rome was still rocking from the enthusiasm created by the Marian Congress of the preceding December. Mary had approached nearer to Christ than any being and found no greater delight than in leading to the altar the children given her by Jesus under the Cross. With her faith, love and spirit of sacrifice, she was the perfect model of a Eucharistic worshipper. She had given a perfect picture of adoration in the Cenacle, where each morning the Twelve, gathered with her there, awaited the coming of the Paraclete in "the breaking of Bread." There was no aspect of Mary's relations to Christ which the eloquent orator did not make use of to stimulate the worship of the Blessed Sacrament by the Catholics of the world. After this solid discourse, Cardinal Seraphin Vannutelli gave Benediction of the Blessed Sacrament.

On the third evening Mgr. Balestra, Archbishop of Cagliari and Primate of Sardinia, preached in Italian to the assembled congressists. Benediction was imparted by Cardinal Respighi, Vicar of His Holiness.

Pope Pius X had ordered that during the Congress all the Roman churches should have Exposition of the Blessed Sacrament at certain hours of the day. In the church of St. Claude, in the Piazza Colonna, Exposition was continued until ten at night. A triduum was also preached there. For the French congressists there was a triduum in the Church of the Holy Cross, belonging to the Religious of Marie Reparatrice, and in the Church of St. Helen, belonging to the Franciscan of Mary. The Spanish congressists repaired to the Church of the Gesu, where nocturnal adoration was kept up. At the Church of St. Joachim, headquarters of the Adoration Reparatrice of Catholic nations and of the Archconfraternity of the Eucharistic Hearts, a reunion of the congressists was held on June 5 at which there were two Cardinals, six bishops and hundreds of

priests. Cardinal Lecot, Archbishop of Bordeaux, preached a masterly discourse on devotion to the Eucharistic Heart.

The literary sessions of the Congress were held in the Basilica of the Twelve Apostles, where in the preceding December the International Marian Congress had convened. A platform had been erected in the nave of the Gospel side. A large tapestry showed Leo XIII as protector of the Eucharistic Congresses, and St. Pascal Baylon, whom he had appointed protector of them. Cardinal Respighi presided in the name of the Holy Father: Bishop Heylen and the Spanish Consul, Senor Taltavull y Galens, also Father Ignudi, Procurator General of the Friars Conventual who have charge of the Basilica, occupied the platform. On a lower platform were most of the members of the committee, whilst in the first seats were Cardinals Vincent Vannutelli, Agliardi, Tripepi, Lecot, Taliani, Mathieu, Gennari, Macchi, Vives y Tuto, Martinelli, Segna, Cassetta, Cagliari. On another platform were more than sixty bishops. Behind them were the representatives of bishops and chapters and Eucharistic associations.

The opening address of welcome was delivered by the Cardinal Vicar, who in a few brief words showed that Rome was the fittest theatre for the celebration of the Silver Jubilee of the Eucharistic Congress. He pointed out what hopes were entertained by the Roman people and the Church at large from the deliberations of this Congress. After his remarks, Bishop Heylen thanked His Eminence and recalled memories of those who had given their support to the movement from its inception. He paid tribute to M. Philibert Vrau and Paul de Benque, who had passed away just a short time before the opening of this Congress, after having given their best efforts for twenty-five years to insure its success. The platform was then given to Father Oberdorffer, pastor of St. Martin's Church, Cologne, representing Cardinal Fischer. He spoke of the Blessed Sacra-

ment and the German workingmen, showing how they put all their hope in the strength that flows from the Tabernacle. Supported by it, they had built up a large system of Catholic primary schools where religious instruction was imparted five or six hours each week; colleges where Catholic leaders of the masses were formed in the very shadow of the altar; Catholic associations for all states of life which did not overlook as the main purpose of their existence and endeavors the promotion of frequent Communion. It was a solid, substantial oration which carried conviction to the minds of those who understood the German language.

Then the floor was given to Rene Bazin, member of the French Academy, probably the leading French novelist of his day, whose voice was always raised in favor of the Church. In his highly individualistic style he developed, amidst rounds of applause, the theme that the Eucharist is the only effectual bond between the various classes of men. In the growing spirit of Socialism lay the danger of the future; the various classes of society could only be cemented together by the Blessed Eucharist.

Godfrey Kurth, professor of History at the University of Lille, spoke on a subject which he had handled masterfully in *The Origins of Christian Civilization*. His address was but a résumé, eloquent and irresistible, of the conclusions at which he had arrived with much erudite detail in his book. The Spanish Consul at Majorca, the Señor Taltavull y Galens, gave a brief exposition of devotion to the Eucharist in Spain and its possessions, whilst Father David Fleming, O.S.F., well known as one of the examiners of the Anglican claims under Leo XIII, set forth the devotional aspects of Catholic life in England, Ireland, the United States, Canada, Australia and New Zealand. As he was terminating his address, the Angelus Bell rang and the congressists rose to their feet to recite it.

At the second session Father Ignudi, in an Italian discourse, considered the Eucharist as the only source of real unity and peace. He showed, first, that there could be no social prosperity in a society that knew nothing of life and love; and, secondly, that the Eucharist provided supernatural life and warmed the hearts of the people. To prove his thesis, he drew examples from the rich Franciscan lore, emphasizing especially the efforts and achievements of St. Francis Assisi and St. Pascal Baylon. Father Bouquerel, Secretary General of the Permanent Committee, expressed his regret that owing to lack of time it would be impossible to present the many papers and reports submitted to the Congress. Exception was made for a report on the National Eucharistic Congresses in Spain, read by Señor Galens; a report on the Eucharistic works in the Diocese of Cambrai, by the Archdiocesan Director of Eucharistic Works, Father Mamerand, and a very minute report by Father Schmitz as to the good results of the Congress at Namur in 1902, in which he called attention to the fact that many of the secondary devotions in the diocese had disappeared under the impetus given to devotion to the Eucharist. Father Henry Durand made a moving appeal in favor of a more systematic Eucharistic instruction of the young. The Bishop of Orvieto, in Italian, invited the congressists to visit the episcopal city where, in 1263, the famous miracle of Bolsena took place in the Church of St. Catherine, when a Host broken at Communion time bled in the hands of a doubting priest. The Bishop of Sora and Aquino invited the delegates to go on pilgrimage to Rocca Secca, within the confines of his diocese, where St. Thomas Aquinas first saw the light of day. Perhaps the best received, certainly the most valuable, paper at this session was that read by Father Coube, S.S.S., in which he enumerated no fewer than sixty-five Eucharistic magazines published in various languages throughout the world. As an immediate result of

his paper, and as a result of a suggestion of Mgr. Heylen, there was passed a resolution to bring about a greater spirit of coöperation among these periodicals. The last paper to win the applause of the congressists was one read by the Countess Ledochowski on the Society of St. Peter Claver, which she had established for the spread of the Faith amongst the colored people of Africa. She did not miss her opportunity of accentuating the pronounced Eucharistic spirit of the Society and the Eucharistic triumphs that had been made possible through its efforts in the jungles of the Equator.

The first address at the third session was a graceful tribute to the Franciscans, who had placed their Church of the Twelve Apostles in Rome at the disposal of the Congress. Father Bernardine Sderchi spoke in Italian on the devotion to the Blessed Sacrament amongst the sons of St. Francis, showing that it was a priceless heritage left them by *Il Poverello* himself—a heritage carefully guarded and never allowed to diminish. M. Goblet contributed a paper on Eucharistic devotion in Belgium, which had proved throughout the centuries a real means of social salvation and regeneration. There were reports on various Eucharistic societies which showed that devotion to the Sacred Heart was increasing apace every year, largely through the impetus of these international gatherings. Commendatore Horace Marucchi, looked upon in scientific circles as the worthy successor of Giovanni B. de Rossi, Father of Christian Archeology, showed in a brilliant lecture how great was the devotion of the first generations of Christians to the Blessed Sacrament which, because of the persecutions of the pagans, they were forced to represent in the catacombs by such symbols as a fish, a basket filled with loaves of bread or a shock of wheat.

At the third session reports were read about various Eucharistic devotions in all parts of Christendom. For the

first time there was official mention of Blessed Imelda, the little Dominican nun who was swept out of this world to the eternal shores by the tidal wave of her First Communion. Father Alphonso Fanfani read a report on the foundation and functioning of the Confraternity of First Communion and Perseverance, founded at Prouille in France, where its headquarters remained until a few years ago when they were transferred to Rome. The other outstanding paper at this session was by Dr. Bouasserie on the Eucharistic processions which form an integral part of the devotional exercises at Lourdes. More cognizant than any other living man of the cures performed at the Grotto, and more rigorous in his scientific demands than many of the physicians who may chance to be invited to investigate them, he adduced a score of miraculous cures effected during the procession of the Sacred Host. A great deal of enthusiasm was manifested at this session when Commander Benits Sylvania, the colored envoy of the Haitian Republic to Abyssinia, arose in his gaudy uniform to urge renewed enthusiasm for the anti-slavery movement in his own land. This session was closed by a brief address given by Cardinal Respighi.

On Sunday at eleven o'clock the Cardinal Vicar of His Holiness presented the committees to Pope Pius X in a private audience. In no dubious words did His Holiness express his satisfaction with the Congress and the resolutions it had adopted. He urged that no effort be spared to carry out to the letter the plans outlined, for only on that condition could the Congress be said to have attained the fullest measure of success. That afternoon at half-past four all the members of the Congress and many Romans were present in St. Peter's when the Holy Father, accompanied by his Noble Guard and the Swiss Guard, visited the chapel of the Blessed Sacrament for prayer and an address to the delegates. Mgr. Heylen in a few well-chosen words inter-

preted the sentiments of the Eucharistic workers. Count Acquaderni, in Italian, expressed the feelings of the Italian pilgrims. Thereupon the Pope, rising to his feet, told the delegates how much their presence in Rome during the past few days had rejoiced his heart, how the piety they had manifested on all sides had edified him and the Roman people, how the resolutions they had taken filled him with unbounded hopes for the extension of devotion to the Eucharist. He encouraged them to put forth their best efforts in a crusade which seemed the only one capable of saving a foolish world from going headlong to its ruin. The Holy Father himself gave Benediction of the Blessed Sacrament, after which he returned to his private apartments. That His Holiness meant every word he said was plain from the prayer for the spread of daily Communion which he himself had composed and indulgenced, and which was looked upon as a striking souvenir of these ineffable days at the very heart of the Christian world.

CONGRESS OF METZ

August 6-11, 1907

Two innovations characterized the Congress of Metz and gave it a very clearly defined stamp. The first was the formal reception extended to Cardinal Vincent Vannutelli, the Papal Legate, on his arrival in the city on the afternoon of August 5. More than two thousand men with banners and bands marched in an orderly fashion to the station, together with Mgr. Willibrord Benzler, O.S.B., Bishop of Metz, in full pontificals. With the Bishop were Count de Zepplin-Aschhausen, president of the department, his assessor, M. Vederspiel, and the mayor of Metz. The city was decorated lavishly, the Protestant citizens vying with the Catholics in their efforts to enter into the spirit of

the Congress. The Cardinal Legate was led in triumph to the Bishop's palace, where he blessed the people. That night the city was illuminated, whilst concerts by military bands were given on the main squares especially for the strangers who had poured into the city.

The second innovation was the procession of the children of the parochial schools to the Cathedral early in the afternoon of the first day. They had been prepared well to share in the joys of the Congress by the indefatigable Father Henry Durand, who had addressed them a circular letter explaining its purposes and meaning and showing them how to contribute their mite to its success. From all the city schools and the religious institutions they marched in serried ranks to the Cathedral—about seven thousand of them—where they received the blessing of the Legate, after which he and the bishops attending him departed for the first General Assembly of the German section, which began at three o'clock. The welcome given the Legate by the little ones would have touched a colder heart than his, and tears were seen in his eyes as he left the lambs of Christ's flock.

It was necessary in a city like Metz, where both German and French were current, to divide up the sections of the Congress for the German and French delegates. At the first German Assembly the Cardinal Legate outlined in French the task that lay before the Congress, namely, the practical application of the recent Papal decree on Frequent Communion. He did not overlook the difficulties in the way of a general adoption of this important decree, but felt sure that with a little good will and a willingness on the part of the faithful to harken to the call of the common Father his hope for a return to the practices of the early Church must be fulfilled. There were addresses by M. Strover, Mayor of Metz, and M. Graber, member of the Reichstag and the Prussian Landtag. At the second section

Cardinal Fischer of Cologne stirred up the enthusiasm of the people by a rousing address. He was followed by Father A. Rohner, O.P., who showed the rich treasures of Eucharistic doctrine to be found in the works of St. Thomas. M. Prum, member of the Chamber of the Grand Duchy of Luxemburg, pointed out how with a modicum of support from the Government, especially as regards the cessation of work on Sundays, participation in the Eucharistic feast might be made possible to all the faithful. At the Benediction of the Blessed Sacrament in the Cathedral that evening Mgr. Von Keppler, Bishop of Rottenburg, one of the most appreciated writers of his time, preached a searching sermon on the "Our Father and the Eucharist," in which he showed how each of the petitions of the Lord's prayer could give rise to pious thoughts about the Eucharist in the hearts of the faithful. It was one of the most forceful Eucharistic sermons ever preached at any Congress.

The first General Assembly of the French section listened eagerly to a learned discourse on the Eucharistic hymns of the Greek Oriental Church by Prince Max of Saxony, than whom no man living was more conversant with the subject. He was followed by Canon Louis, who gave a rapid sketch of the various Eucharistic confraternities and their achievements in the diocese of Metz. At the second General Assembly of the French section there was a profound discourse by M. Sejourne, a barrister of Orleans, on the social regeneration that could be effected through the love enkindled in men by the Eucharist. He was followed by Canon Finot of Metz, who with much learning and many arguments proved that the Eucharist was the special means of promoting social justice and peace in the world. This address can be looked upon as a free commentary, with a Eucharistic trend, on the famous encyclical of Leo XIII on "The Condition of the Laboring Man." After that the Cardinal Legate in a few chosen words inflamed the hearts

of his hearers with the desire of growing in love for the Eucharist.

The central theme of the papers and discussions of both the German and French sessions was Daily Communion. On the first day Father Albert Bettinger, S.S.S., of Brussels, discussed the conditions placed by the Church for daily communicants, namely, the state of grace, right intention and becoming preparation. He was followed by Father Bernard, Archpriest of Hayange, who furnished a report on the frequency of daily Communion in the Diocese of Metz. At the second French section there was a substantial paper on Paschal Communion by Father Goettelman, C.S.S.R., and as a pendant to it a paper by Father Cazin on the Easter Duty. At the third session Canon Gettey submitted some practical advice about frequent Communion of men. His remarks were expanded and supplemented by a few simple notes submitted by Father Lintelo, S.J., who had spent many years of his life in this particular field of spiritual activity. At the fourth session Father Godfrin raised the very practical question of the recent decree of First Communion. By reason of the fact that children were admitted very early to Holy Communion, he said, it had become almost impossible to make the First Communion day an occasion of religious festivity, as had long been the custom in Germany. With the help of statistics and incidents drawn from all parts of the world—amongst them from Covington, Cleveland, Cincinnati and Boston—he submitted a practical solution of the difficulty which was later on universally adopted in German-speaking countries. Father Durand pleaded for a more intensive Eucharistic preparation for First Communion. M. Cornaile-Raison argued in behalf of regional Eucharistic Congresses as feeders for the International Eucharistic Congresses. A paper on "Laymen's Retreats" read by Father Demal, rector of the Jesuit House in Ablon, was made especially acceptable

by its large array of statistics and tributes paid the work of the retreats by those who had made them.

The German section of the Congress followed in a general way the same plan as the French section. At the first session there was a paper on the conditions demanded by the Church for daily Communion, ably presented by Father Oster. At the second session Paschal Communion was treated of by Canon Kieffer and Father Mohnen, whilst Perpetual Adoration was the subject of two papers by Father Kirsch and Father Rabou. Three experts discussed at the third session the question of frequent Communion amongst men, whilst at the fourth session First Communion of children was discussed by Father Flitsch and Canon Wagner. A valuable paper on methodical instruction on the Mass was submitted by Father Nist, who had just published a course of methodical instructions for children of the third grade.

The same identity of topics in the German and French sections was maintained in the reunions at which the Eucharist and Youth was discussed. In the first French section, as a prelude to the entire discussion, a paper on "The Eucharist and Youth" was read by Don Riviere. Most of the papers that followed were but developments of the propositions laid down by him with much eloquence and learning. There was a paper on Communion amongst juvenile laborers, another on frequent Communion as a spiritual necessity for the young, and still another on the best means of developing and preserving amongst young folks the practice of frequent Communion. At the second session the frequentation of the Sacraments in institutions of learning was ably discussed by five experts.

In the women's section Miss Reimsbach showed how frequent Communion could be made to fit in with the everyday duties of a woman's life. With great insight she analyzed the difficulties that must be overcome and suggested

practical methods of doing so. At the second section the question of frequent and daily Communion as it touches the life of young ladies at school was discussed. In the German section the same questions were treated. Father Engelbert at the first German session directed his attention to certain classes who as a rule remain farthest removed from the Church—actors, artists, prisoners, vagabonds, sailors and children in reform schools and prisons. It was the first time in the history of the International Eucharistic Congresses that this phase of Eucharistic piety had been sympathetically discussed. The apostolic spirit which this practical and suggestive paper exhaled greatly enhances its value. A nun—it is at Metz that we find nuns for the first time as speakers before the congressists—gave a practical paper on how to bring children in the rural districts to Holy Communion.

In the section reserved exclusively for the clergy the decree on daily Communion was discussed from every possible angle. Thus there were papers on the duties of priests regarding the enforcement of the decree; on methods of preparing children for Holy Communion and inducing them to make a proper thanksgiving; on the duty of preaching the decree; the duty of confessors to enforce it not only with regard to pious persons, but lukewarm as well. No imaginable aspect of the question was overlooked in this section. A complete directory on this important decree could be compiled from the papers and report submitted at the Congress.

The closing ceremonies of the Congress were splendid and imposing. In the morning at eight o'clock the Catholic soldiers in Metz approached Holy Communion, much to the edification of the strangers. Hardly had they left the sacred precincts when their places were taken by the crowd that surged before the Cathedral doors. The Cardinal Legate celebrated the Mass surrounded by more than forty

bishops and a large number of priests. In the afternoon at four o'clock the procession—in which thirty-one thousand men by actual count took part—moved through the main streets of the city, which had been beautifully decorated. More than one hundred and fifty thousand spectators lined the streets. Catholic Lorraine covered itself with glory not only because of the number of participants in the procession, but also because of the religious decorum which prevailed along the route of march. In the evening the city was brilliantly illuminated and electrical signs with frankly Eucharistic messages were seen in every quarter. The Papal Legate was driven through the city and at one place descended from his carriage to witness the display of fireworks. Thus terminated one of the most memorable of the International Eucharistic Congresses.

CONGRESS OF LONDON

September 9-13, 1908

It was with a certain amount of trepidation that many of the continental congressists turned towards the city of London for the nineteenth International Eucharistic Congress. Recalling the experiences of the *émigrés* priests of the French Revolution, some of them took the precaution of coming in such bizarre disguise that the most lugubrious Englishman could not but smile to himself. But hardly had the visitors entered the metropolis than the warmth of welcome extended them and the gigantic preparations that were hastily being pushed to completion on all sides quickly dissipated their fears. By way of reaction, they entered most heartily into the spirit of the occasion.

Cardinal Vincent Vannutelli, designated for the fourth time as Papal Legate, arriving with his suite at Dover on the "Princess Clementine" from Ostend, was met by the Bishop of Southwark and the Bishop of Arindela, represent-

ing the Archbishop of Westminster. It is easy to imagine the feelings of the Legate at the moment, since it was just three hundred and fifty years since Cardinal Reginald Pole had been received in state at that very port. In spite of the existing law against the entrance of a Papal Legate, he not only was not arrested, but was received with every mark of courtesy and respect. When he descended at six o'clock in the evening at Charing Cross he faced a sea of people and a large representation of the clergy, headed by the Archbishop of Westminster and the Duke of Norfolk. The Legate must have been surprised, perhaps taken aback, for quickly composing himself he stepped up to the door of the carriage and said in Italian:

"For the first time in a long series of years a Pontifical Legate has been sent here by the Holy Father. The duty and honor of representing him devolves upon me, and it is with the greatest pleasure that I find myself in London again. I thank you for your warm reception in this city—this magnificent London—and I shall not fail to convey to the Holy Father information of the warm welcome I have received in this land of liberty, freedom and toleration. To the Congress I wish every success. It will mark an epoch in the religious life of the country."

The impromptu remarks of the Cardinal were received with enthusiastic cheers. He lifted his hand in blessing and, passing under the Papal flag over the portal, drove away. He little thought that for once in his life he had proved a bad prophet!

The solemn opening of the Congress took place on Wednesday evening in Westminster Cathedral, which had hastily been put into as fit a condition as was possible for a building just about two-thirds completed. In the sanctuary were seven cardinals, whilst the nave was filled with archbishops, bishops and other dignitaries. After the reading of the Papal Bull appointing him Legate Cardinal Van-

nutelli addressed the people in Latin, saying amongst other things: "We know that in those days [pre-Reformation days] before undertaking anything of importance the heads of the universities and the judges of the land made it a point always to meet together and, prostrate before the altar, to implore the help of the Divine Victim in the presence of all the people. And where in the world shall we find examples of such royal magnificence in building, enriching and adorning churches in honor of the Blessed Sacrament? Even before the date of the Pontifical letters granted by Urban IV, was it not the custom amongst the people of England to carry the Holy Eucharist in solemn procession along the public ways? Lanfranc, the great Archbishop of Canterbury, the overcomer of Berengarius, has left us a full description of these ceremonies." Little did the Cardinal realize then that within a few short days the public Eucharistic procession, to which all there assembled were looking forward eagerly, would be rendered impossible through the bigoted representations of the Protestant Church Alliance to the Prime Minister.

At the Pontifical Mass celebrated on Thursday morning by Cardinal Amette of Paris, the French, Flemish and Spanish schools rendered the Gregorian music. On Friday morning when the Most Rev. H. van de Wetering, Archbishop of Utrecht, offered up the Holy Sacrifice, the singing was furnished by the Dutch and German visitors. The unity of the Church was shown forth on Saturday morning when the Liturgy of St. John Chrysostom, in use amongst the Uniates—generally called the Byzantine Rite—was conducted by the Augustinian Assumptionist, Arsenios Stiyeh, Archimandrite, wearing the cross, ring and *epanokalemankion*, or black veil. He was assisted by two concelebrants, whilst the Epistle was read by Prince Max of Saxony, acting as lector. The service lasted two hours. That same afternoon Father Philip Fletcher, the guiding

spirit of the League of Ransom, led several thousand children to the archiepiscopal palace where the Papal Legate, surrounded by cardinals, archbishops and priests, came out on the balcony to bless the marchers. They then repaired to the Cathedral where Cardinal Logue, with that simplicity which marked his character and speech, easily found his way to the hearts of the little ones.

The literary activities of the London Congress were manifold and important. There were two sections—English and French—with morning and afternoon sessions.

Abbot, now Cardinal, Aidan Gasquet, O.S.B., opened up the English section on Thursday morning with a paper which truly portrayed the people's devotion to the Blessed Sacrament in pre-Reformation times. No living man could speak with more authority on the subject. Just because he was so familiar with it he wasted no words on useless details, but fitted into his picture many facts which made it all the more vivid. Canon Moyes rounded out the picture by his paper on "The Mass and the Reformation." He had no difficulty in showing the innate hatred of the Reformers for this essential act of Catholic worship.

The afternoon papers attracted a large gathering to Horticultural Hall because the Viscount Landaff was to speak on "The Royal Declaration," by virtue of which every king since the Reformation in the ceremony of coronation must solemnly swear to oppose the doctrine of Transubstantiation. This "stain upon the statute book," as Lord Salisbury called it, was studied from all angles and its inherent bigotry set forth in all its native narrowness. The paper caused much discussion in the English press, was later on debated in the House and eventually broke the way for the abrogation of the statute. At that same session Hon. Frank Russell, K.C., presented a paper on the legal aspect of bequests for Eucharistic foundations, a question which presented special difficulties on account of

the prescriptions of the English law. There were two papers on the first day regarding frequent Communion in Ireland before and after the legislation of Pius X on the subject. The practical questions of music at Mass and Benediction and the neglect of Sunday Mass were also ably discussed. Most of the papers on the second day had reference to Holy Communion and various Eucharistic organizations. In a class by itself, however, was a paper by Rev. Adrian Fortescue, one of the greatest living authorities on the subject of the Oriental Churches, on the "Orthodox Church and the Holy Eucharist." The spirit in which this paper was written is best summed up in its closing paragraph: "It is good to realize that the Sacrament that was given to us as a bond of union, but has been so fruitful a source of discord between Christians, in this case, at any rate, is already a mark not of division but of union. And one may hope that so great a bond may bring about eventually the breaking down of other barriers, that Catholics and Orthodox may be again one body who eat of the one Bread." On the third day the three most suggestive papers were "Benediction of the Blessed Sacrament" by Father Herbert Thurston, S.J.; "The Literature of the Blessed Sacrament" by Father Vincent McNabb, O.P.; and "The Children's Mass" by Father John Kane, O.P.

In the French section on the first day Prince Max of Saxony described learnedly the doctrine of St. John Chrysostom on the Holy Eucharist. He was qualified for the task since he had not only written learnedly of that great Father of the Church but had translated into German some of his oratorical masterpieces. In the afternoon Dom J. Chapman, the great liturgiologist, spoke about frequent Communion in the early Church, especially at Rome and in Africa in the third century. He based much of his paper on the testimony of Sts. Jerome and Ambrose. One need not be surprised that he devoted much space to this devo-

tional practice in the Oriental Churches about which he had written so much. On the following day Father Jules Lebreton spoke on the dogma of Transubstantiation in the Antiochene Church in the fifth century, whilst another Jesuit, Father F. X. le Bachelet, adduced the faith of the Anglo-Saxon Church from the writings from the Venerable Bede. Much in line with this article was the erudite paper on "The Altars of the Old Britons" by the well-known Benedictine historian, Dom H. Leclercq, O.S.B., who with his confrere, Abbot F. M. Cabrol of Farnborough—who spoke on "Episcopal Blessings"—conduct the authoritative *Dictionnaire d'Archeologie chretienne et de Liturgie*. Perhaps the most important paper, at least from the standpoint of the historian, was contributed by Dom Peter de Puniet, who submitted some unedited fragments of an Egyptian liturgy which had recently been discovered in papyrus rolls. Liturgical scholars have agreed that it is the most ancient liturgical manuscript on record having reference to the Egyptian Church. At the last French session M. Arthur Verhaegen, member of the Belgian Parliament, outlined a program of social activities growing out of Eucharistic devotion.

The General Assemblies in the evening were held in Albert Hall, which can seat more people than any other building in Europe. On Thursday evening there was a French address by the Papal Legate, in which he emphasized the fact that an increase of Eucharistic devotion must surely make for that Christian solidarity which only the true religion of Christ can effect. He said: "It is not only the unity of Faith around the same altar and the same Sacrament that this Congress will witness to the whole world; it is also the unity of obedience to the same head that it proclaims before the eyes of the universe. May our separated brethren be touched by this great example! May dear England be soon united, as she was in the

centuries that are passed, in the same Faith under the guidance and guardship of one shepherd." Perhaps the tensest moment of the entire Congress came on Saturday night at the monster Men's Meeting. The English public had followed the proceedings of the Congress with deep interest. They were looking forward eagerly to the procession of the Blessed Sacrament in the public streets which was scheduled for the following day. But the Prime Minister, ceding to the importunities of a band of fanatics, had intimated to Archbishop Bourne, through Lord Ripon, that he desired the abandonment of the procession. But Mr. Asquith had met his match. The Archbishop, with a dexterity that made the nations of the world chuckle and the respectable citizens of England hang their heads in shame, refused to become the catspaw of the crafty politician. If the procession was to be abolished, the Archbishop would let the twenty thousand men in Albert Hall know who had forbidden it. The way he did it was so dignified and yet so subtle that the speech deserves to be printed in full.

I have an announcement to make which will be a source of pain and of surprise to you all. On Thursday last I received a private intimation from the Prime Minister deprecating the procession to be held on Sunday. I must ask you, please, to listen to my statement without any interruption. The communication as to the procession advocated its abandonment. I replied at once that I could not act [*here the vast audience stood up, waving and cheering*—please, I beg you to keep quiet to the end—that I could not act upon a private intimation of this kind, and Mr. Asquith answered that his communication was purely confidential and must not be published. I insisted that if any change were needed at this late hour he must take the responsibility of making a public request to

that effect. [*His Grace then read the telegrams.*] The ceremonial procession will take place within the Cathedral walls, and the Benediction will be given to the multitude, who cannot enter, from the balcony of the Cathedral. I trust I shall in this way satisfy to some extent the legitimate desire of the thousands of our people to have some part in the Congress, and at the same time avoid any action the legality of which might be called into question even by the most capacious and capricious. I ask our people to accept this arrangement with the loyalty and respect which are due both to their ecclesiastical superiors and to the civil authorities, and to refrain from any action which might be wanting in dignity or self-restraint. As a loyal Englishman, and still more as a Catholic striving in all things to be obedient in our faith, I feel it my duty to conform myself to the publicly expressed wishes of the constituted authority. But I am not prepared to submit to the dictation of the Protestant Alliance or any similar society. I trust when all the circumstances are known you will approve of the action which I have taken. I have only one or two words to add. I want all the other arrangements of the procession to go on as before. I want our people to go and do honor to the representative of the Holy See, to receive his blessing, to give a greeting from their hearts to the other prelates who are honoring us by their presence in our midst, and, although it is not permitted for us to carry with us our Divine Master, I do hope and trust that all those present, by the sentiments of their hearts, by the fervor of their singing, will make not only of the Cathedral, but of the whole of Westminster, one great sanctuary of the most Blessed Sacrament.

On "Blessed Sacrament Sunday" the people were prepared for the great procession of the afternoon by a Pontifical Mass offered up by the Papal Legate in the Cathedral. Its dark walls were covered with sixty-five thousand bunches of flowers sent by the Catholics of France for the afternoon procession. The sermon, in his best vein, was preached by Cardinal Gibbons. In its own way it is a sequel to another famous sermon preached on an historic occasion by Cardinal Newman. If the Oratorian Prince of the Church prophesied "a second spring," then the American Prince of the Church showed how the prophecy had come true. With a graciousness that won all hearts, Cardinal Gibbons paid public tribute to the help which America had drawn from the English Church. On a day like that, in the presence of men from all climes and countries, he, speaking in the name of his fellow countrymen, wished to thank the Old World for the interest they had shown in the New. Together all the countries of the world would march in the strength of the Supersubstantial Food of the Altar through this valley of fears to the land of bliss.

Even whilst the sermon was going on the streets around the Cathedral began to fill with people. It was a good-natured crowd, an orderly crowd, even though every man was ready after the challenge of yesternight in Albert Hall to fight to the last ditch for the Divine Captain. Ashley Place, facing the Cathedral, was filled with trophies of flags and flowers; bannerettes were attached to long poles entwined with evergreens; the balconies were draped in garlands. At four o'clock the procession left the Cathedral. "All elements of ecclesiastical ceremonies," as Cardinal Bourne had promised, were eliminated. The cardinals, bishops and clergy were attired only "in the full court dress of their respective rank." To obviate any possible misunderstanding, even the religious laid aside their respective

habits, donning ordinary clerical attire. Eight peers of the realm, headed by the Duke of Norfolk, formed the escort for the ascetic Prince of the Church, Cardinal Vannutelli, who topped everyone in the procession in stature. After him came seven other cardinals and a vast crowd of bishops, prelates and priests. At sight of these servants of the altar without their Master, the tense fervor of the people could no longer be restrained. Cardinal Gibbons, in an interview to *The Times*, noted clearly the vehemence of the crowd: "The enthusiasm of the people was extraordinary. Such cheering! It was a continuous roar of applause from the moment we left the Cathedral to the moment we returned to it again. So deafening was the shout that Cardinal Logue and I, walking side by side, found it impossible to exchange a remark the whole way. And if our people were intensely enthusiastic, the non-Catholics were most reverential and respectful. I did not see or hear anything unpleasant, even in the slightest degree, throughout the procession. The roar of London's welcome to us will ring in my ears to the end."

By arrangement with the Home Office, public Benediction of the Blessed Sacrament was allowed from the balcony over the western doorway of the Cathedral. The wide, open space in front of the building was packed with thousands of people. There was a stir in the balcony above. Like a flash the people broke into the Benediction hymns. Then a signal was given to the Catholic Boy's Brigade, mounted as a guard of honor on the opposite sides of Ashley Place. The buglers broke forth in a general salute. The salute was taken up by buglers on the topmost heights of the Cathedral tower. The Cardinal, "with tears streaming from his eyes," as one close observer said, appeared on the balcony with the Sacred Host. First he blessed them from the loggia over the main entrance; then from the north and south loggias of the Cathedral building. When

he turned to go into the Cathedral, a tumult of sound broke forth. A holy writer said of it: "One could not distinguish the voice of the shout of joy from the noise of the weeping of the people, for one with another the people shouted with a loud shout and the voice was heard afar off."

The London Eucharistic Congress marked a turning-point in the devotional life of the Church in England. The enthusiasm engendered in that blessed week has never died down. Probably the blind opposition of the Government contributed as much as anything to the spontaneous explosion of faith in the hearts of the people. But it did more. There was scarcely a paper of England which did not flatly condemn the belated prohibition of the procession. Papers differing as widely in politics as *The Standard* and *The Daily News* denounced the existence of Catholic disabilities and called for their removal. The intervention of the Prime Minister at the last moment, and the attempt to place upon the Archbishop of Westminster the responsibility of the prohibition, aroused the clean sporting blood of the better English papers. As *The World* remarked editorially on September 16:

The Eucharistic Congress is over, but its echoes will long rumble in the world of politics and theology. Neither the Home Government nor the country has come out of it with credit. The wrong thing has been done in a wrong way; the Prime Minister has shown neither dignity nor decision, and the nation is presented in the humiliating light of combining discourtesy with intolerance. That Mr. Asquith will pay dearly for his blunder, unless he retrieves it by the only act of reparation it is in his power to accomplish, we are convinced. But the conviction is a poor consolation. It will not suffice to wipe out the blot that has been

cast upon the national reputation for good sense, perspective and liberalism. . . . Throughout the negotiations the properties were all on the side of the Catholic dignitaries and the illiberalism and tactlessness on the side of Mr. Asquith. This is no excuse for him, that he was at the time in Scotland and that his informants in London evidently misled him as to the state of local feeling. The Eucharistic Congress and the proposed procession of the Host has been made the target for a good deal of bigoted and even raucous abuse. But nothing can be more certain than that the preponderant sympathies of the masses have been with the Congress and against its assailants; that the average man has been disgusted by the intolerance of the extremists; and that the procession of the Host could have taken place with no more risk of public tumult than the police are called upon to guard against a dozen times a year.

The unfortunate episode provoked two jokes which added much to the national gaiety. Father Bernard Vaughan, on being asked by a Nonconformist, "Well, what do you think of Asquith now?" replied, like a good Conservative, "Why, we think so much of him that we mean to make him legate!" (Leg it.) The poetic honors belong to Mr. Adrian Ross who in *The Observer* protested in this fashion:

When anarchists upon the stump
Propose in terms they do not bridle
To nail to some convenient pump
The ears of all the rich and idle,
We tolerate their fervid cult,
Nor notice any great result.
A cardinal, although in red,
Is not to bloodshed an inciter;
The mitre on a bishop's head
Does not denote a dynamiter;
And Smithfield is not now the seat
Of martyrdom, but merely meat.

CONGRESS OF COLOGNE

August 3-8, 1909

In German poetry and folksong, both ancient and modern, the banks of the Rhine are peopled with numberless fairies who flit through the dark forests and impregnable castles that grace them. Every few miles there is a quiet, peaceful village that seems anxious, Narcissus-like, to see its reflection in the waters. By this route the great conquerors of past ages found their way to the very heart of Europe. But scholars came this way also, and many of them rested at Cologne, where educational advantages were abundant. As a consequence of the presence of these countless doctors of divinity the people's faith was made strong and enlightened. When the storm of the Reformation broke in Germany, these Catholics held fast to the Rock of Peter.

Cologne is a wondrously beautiful city, with broad streets and stately buildings, and an array of churches that cannot be matched for architectural grandeur—and, incidentally, cleanliness—anywhere in the world. Nearly all of its half-million inhabitants are Catholics in very deed. Their Faith is no empty profession but the most important thing in their lives. And if any one day in the year shows the depth of their convictions, it is Corpus Christi, a festival which here takes on all the characteristics of a national holiday. Apparently these people know themselves to be the well-beloved children of the Master, and when they are permitted to bring Him from His temples into their very streets and fields they are fairly beside themselves with joy. Hence when Bishop Heylen, in a circular letter to the friends of the Eucharist throughout the world made known the fact that the queenly city on the Rhine was to be the seat of the twentieth International Eucharistic Congress there was a joyous response in the

German heart. At once they showed their gratitude by a corporate consecration of their energies to the task, and especially by pouring out moneys to launch successfully the forthcoming Eucharistic reunion. Never was greater readiness and willingness shown on the part of those who were to be the hosts of the Master's friends for a week. Cardinal Fischer received at once pledges of the most loyal support not only from the people of the city, but from the religious communities and the various religious organizations of his diocese. With such assistance plans could be conceived on a grandiose scale. And with the methodical German spirit these plans were laid most carefully.

For the fourth time Cardinal Vincent Vannutelli was designated by the Pope as Papal Legate to an International Eucharistic Congress. At Mayence he boarded the boat, elaborately decorated, which was to carry him down the Rhine as far as Coblenz. Three hours later he arrived at Koenigswinter, where he was officially welcomed by the Vicar-General of Cologne and the Permanent Committee of the Congress. The city was *en fete*, and even the menacing look of Drachenfels could not take the joy out of the people's hearts. Whilst the cannons boomed, at half-past four, the Legate boarded the rapid steamer "Rheingold," which was flying the Papal flag. From Coblenz to Mayence the Cardinal's progress was a real triumph. He was in the very stronghold of German Catholic Faith. The banks of the river were lined with a solid phalanx of cheering people, among whom were hundreds of children waving flags. The riparian cities were decorated; the church bells were pealing; on many mountains cannons were fired as the boat plowed through the water. At seven o'clock, when the Cardinal descended at the Trankgasse pier, Cardinal Fischer, surrounded by the city clergy, welcomed him and led him off to the Cathedral. It seemed as if all Cologne had come out for the reception. Within and without the

Cathedral was decorated with electric lights. The prayers prescribed by the ritual for the reception of a Papal Legate having been recited, Benediction of the Blessed Sacrament was given, after which the two Cardinals proceeded to the archiepiscopal palace, where Cardinal Ferrari, Archbishop of Milan, had meanwhile arrived. There were forty bishops in attendance at the Congress.

The formal opening took place at four-thirty the following day in the Cathedral, in the apse of which a large tribune, covered with crimson velour cloth had been erected. The Cardinal Legate in fluent Latin pointed out the significance of the Congress and evoked some of the Eucharistic memories associated with the city of Cologne—saintly figures like Thomas Aquinas, Albert the Great, Duns Scotus, who had taught here in medieval times and had laid deep the foundations of the Eucharistic devotion which was manifesting itself so splendidly in this new Bethlehem. For, the Legate went on to say, Cologne was not unlike the Galilean city, since both of them had welcomed the Magi who adored the Child. Cardinal Fischer followed with a Latin speech of thanks, to which he added in their own language a few words of welcome to the French contingent. Then in his own laconic German he addressed the people, who were almost crowding themselves to the point of suffocation in order to gain access to the Cathedral. Professor Esser, of the University of Bonn, delivered a learned lecture on the Eucharist and the dogmas of the Catholic faith, insisting especially that since the Blessed Sacrament is the Mystery of Faith it imposes the greatest sacrifices upon our reason; therefore a sincere faith in the Eucharist must help us to confess whole-heartedly all the other dogmas. After this address M. Thellier de Poncheville, a former deputy of Nord, in France, treated of the Eucharist as the principal source of Christian generosity and charity. By this time the day had well worn away and it was

necessary to clear the Cathedral hastily, since a German sermon by the eloquent Bishop of Trèves, Mgr. Korum, was scheduled for eight o'clock. Other churches in the city were designated as centers for the French, English, Spanish and Polish participants.

At the General Assembly on the second day Cardinal Ferrari instantly won the sympathy of his hearers by a few brilliant and witty remarks. The next speaker, Canon Meyerberg, one of the greatest homiletic authorities of his time, discussed the Eucharist as the source of unity in the Church. He was followed by M. Prum, deputy of the Chamber of Luxemburg, who pointed out in French the social value of the Blessed Sacrament, drawing examples from the intrepidity of fifty thousand French priests—who at that very moment were refusing to obey Caesar at the cost of God's interests—and showing from the writings of Cardinal Hergenroether and Georges Goyau that the strength to oppose iniquitous laws in Germany was always drawn from the altar. It was a masterly address filled with apt historical illustrations. Following it Professor Gisler spoke in German on "The Eucharist as a Sacrament"; Doctor Donders on "The Eucharist as Sacrifice," and Professor Mausbach on "The Eucharist and Christian Perfection."

At the third General Assembly Archbishop Amette of Paris offered the felicitations of the many French bishops who because of pastoral obligations at home could not be present at the Congress. He referred to the persecution through which the French Church had just been passing and thanked his German confreres for their practical sympathy. Father Kilian Miller, O. M. Cap., then spoke on "The Eucharist as the Solution of the Social Question"; Father Andrew Schmitt, O. P., on "The Eucharist as the Inexhaustible Source of Charity," and Professor Meyers on "The Eucharist as the Inspiration of Christian Art."

M. Orban, Belgian Senator, showed how the Blessed Sacrament impels and demands us to affirm our Faith. After that the Papal Legate made some practical suggestions about carrying out the resolutions which had been arrived at during the various sessions of the week. He insisted strongly upon loyalty to the Holy See as a touchstone of Faith and devotion.

With laudable foresight the literary sessions were divided into a German and French section. In the French section Father Vanduer, O. S. B., pleaded for the daily reception of Holy Communion during Mass. Canon Held urged attendance at Mass on week-days and Father Despois spoke on the Mass and the souls in purgatory. At the second French session there were reports about various Eucharistic associations. At the third French section Father Broussoles showed how art might be employed in the glorification of the Eucharist, whilst Canon Williams, of Malines, demonstrated how easily a congregation might be trained in the art of plainsong. The two most interesting and valuable papers at this section were those read by M. Francois Veuillot, director of the Paris *Univers*, one of the most valiant champions of the Faith of his day and one of the most prolific writers of his generation. Probably never in his long career had he reached such heights of inspiration and practical suggestiveness. He showed how even the secular press could be made an agent for the spread of devotion to the Blessed Sacrament and frequent Communion by the foundation of central bureaus which would submit, and if need be urge the secular journals to publish, Eucharistica. This suggestion was seconded by M. Paul Feron Vrau, director of the Catholic Paris daily *La Croix*. Both directors received an ovation from the delegates. Father Couet developed in his paper the theme of popular literature and the Eucharist. Never has the question of leaflets and brochures been advocated more warmly and enthusiastically.

cally. Father Tonquedec, S.J., explained at length the question of the Blessed Sacrament at Lourdes, showing conclusively that the Eucharistic renaissance put forth its best manifestation on the Marian soil of the great shrine.

In the priests' section of the French division there were illuminating papers on the liturgy, frequent Communion, weekly confession, assistance at Mass, chants to the Blessed Sacrament, the Eucharist and workingmen's clubs and the organization of young men's societies along Eucharistic lines. In the French section for the women such practical questions as the following were discussed: the Eucharistic apostolate amongst children; Eucharist education of children by early assistance at Mass; the Patriotic League of France and the Eucharist.

In the German section the most solid paper was read by Doctor Brant, professor at the University of Bonn, on the historical development of devotion to the Blessed Sacrament. No significant detail was lost sight of. Prince Max of Saxony, professor at the University of Fribourg, Switzerland, one of the best-known Orientalists of his day, presented a substantial paper dealing with the Eucharistic teaching of St. Cyril of Jerusalem. That part of his paper detailing the great Doctor's explanation of the ceremonies of the Mass was especially appreciated. Everyone was on tiptoe when Father Clement Blume, S. J., arose to read his paper on "Eucharistic Hymns," for everyone knew that the author of the *Analecta Hymnica Medii Aevi*—the richest repertory of ecclesiastical hymns in existence—would have something worth while to say. He discussed the first classic hymns of the Blessed Sacrament by John de Monte Cornillon (1246), St. Thomas Aquinas (1263) and John Peckham of Canterbury (1276). He showed how these chants and their liturgical melodies, as well as their German adaptations, have been preserved in the hymns of Vehe (1537), Leisentritt (1567), and Corner (1625), also in the

recent hymnals of the Rineland and Westphalia. A Dutch Oblate of Mary Immaculate, Father Droeder, gave abundant and accurate data on popular Eucharistic literature. Father Frank Fink, of Essen, showed how workingmen's associations might be employed to promote frequent Communion of men, while Mgr. Frank Schweitzer, president of the *Gesellenvereine*, did the same for the great association of Kolping. Dr. Von der Fuger indicated a practical method of attending Mass; Father Robert Deerner showed how to increase attendance at week-day Mass; Father Ferdinand Ludwigs spoke on popular religious hymns during the low Mass, whilst Mgr. Frederick Spee discussed congregational singing. In the priest's section of the German division there were practical papers by Dr. Holl on the relation of the priest and Mass-servers; by Dr. Drammer on the priest as a guide of the devotion of the young toward the Blessed Sacrament; by Father Sandhage on the Sacrifice of the Mass and workingmen; by the Redemptorist Provincial, Father Brorx, on the Eucharist and education of the young; and by Father Anheimer on the Eucharist as the best safeguard of purity amongst the young.

The procession of the Blessed Sacrament on the closing day was a veritable triumph of piety. Long before day-break the station began disgorging thousands of pilgrims from the surrounding country, from France and Belgium; Mass was said in the famous Dom by the Cardinal Legate, surrounded by Cardinals Fischer, Mercier and Ferrari, forty bishops, fifteen mitred abbots, several cathedral chapters and hundreds of priests. The thirty thousand people crowded within the sacred precincts constituted only a fraction of the pious pilgrims that day. It was estimated that more than a half million strangers had come to do homage to Our Lord. The city was richly decorated. Most of the houses were festooned and there was scarcely a window in which there was not a candle burning. Dozens

of triumphal arches had been erected along the line of march. The streets, in preparation for the passing of the King of Kings, had been sprinkled after the Italian fashion with yellow sand upon which flowers would be cast by children just before the approach of the Blessed Sacrament. There were thirty thousand men in line, and everyone remarked the decorum maintained throughout. First came the various associations of men and children of Cologne; then the apprentices' associations, the famous *Gesellenvereine*, led by their president Mgr. Schweitzer, with groups from London, Paris, and Zurich. After this came two hundred and fifty workingmen's societies, many of them from the mining districts of the Ruhr, others from the industrial districts of Dusseldorf, Munchen Gladbach and Crefeld. Then followed many delegations of confraternities in Cologne and the deaneries of the diocese. The foreign section was headed by hundreds of Poles, carrying their gayly colored banners; then came various delegations, especially from Amsterdam and Ruremond; after them marched many English delegates, with Mgr. Winthorst at their head; the Italians; about twelve Spaniards and a few Irishmen; several hundred Belgians; a large group of Frenchmen; and delegations of different German workingmen's associations. Then followed, in cape and gown, the professors and students of the different German universities and colleges and a few Belgian nuns—the only women in the procession. Then came the clergy, the canons, the prelates, bishops and the Cardinal Legate with the Blessed Sacrament, surrounded by Knights of Malta and immediately followed by Cardinals Ferrari, Mercier and Fischer. Finally came the municipal authorities of Cologne, the Catholic members of the Reichstag and the Landtag, the Chamberlains of Cape and Sword, the members of the permanent and local committees and a vast cortege of men. It was seven o'clock when the procession reentered the

Cathedral. After Benediction, which was given on the steps before the edifice, the Cardinal Legate intoned the *Grosser Gott*, which was taken up and chanted as only a German assemblage can chant this most beloved of its hymns. In his closing speech Cardinal Vannutelli paid a high tribute to Cologne for the spirit of faith it had shown during the week. He prophesied that the ages would "admire this event and would read on a page of its history the imperishable word triumph of religion through the Eucharist." Cardinal Vannutelli had attended four Eucharistic Congresses in the capacity of the Pope's representative. With sure instinct he had always said the right word in the right way. But on no occasion were his words so warm or his admiration so freely expressed as at Cologne—a sure proof that the Cologne Congress had gone straight to the heart of this eminent Prince of the Church.

CONGRESS OF MONTREAL

Sept. 7-11, 1910

The preliminary preparations for the Congress of Montreal were succinctly sketched by Archbishop Bruchesi in his sermon in St. James Cathedral on the occasion of the presentation of the credentials of Cardinal Vincent Vannutelli, who had been appointed for the sixth time Papal Legate to an international reunion of lovers of the Eucharist. His Grace of Montreal in the very opening of his address remarked:

Your Eminence must recall that in the midst of the never-to-be-forgotten Eucharistic solemnities of London, in the presence of representatives of the whole Catholic universe, in response to sympathetic advances, I timidly solicited for Canada the honor of the next Congress, daring to predict a brilliant ovation to

Our divine Saviour on the banks of the mighty St. Lawrence. An enthusiastic assent which moved me to tears was the answer to my prayers. It then appeared a dream too lofty for realization, but your Eminence approved of it; our Holy Father blessed the project, and behold today we enjoy the consoling reality. This evening we witness the inauguration in Montreal of the twenty-first International Eucharistic Congress on which the sacred purple sheds the same splendor that radiated over the Congress of Cologne and that of the Metropolis of the British Empire.

Archbishop Bruchesi conceived his plans on a grandiose scale. With the support of the provincial authorities and the financial backing of many wealthy Catholics, he set about at once to form committees to look after all the necessary details. That the task was accomplished admirably is plain from the fact that the Montreal Congress stands second to none in exterior solemnity and in the literary contributions on the Eucharist which it called forth.

Cardinal Vannutelli on his appointment as Papal Legate to the Congress traveled from Rome to Ostend, London and Liverpool, where he took ship for Roumouki. Here he was met by the Archbishop of Montreal, who welcomed him to Canada. Here also he received a wireless telegram from Mr. Justice Girouard, at the time administrator of Canada, welcoming him to the Dominion. Both the federal and provincial authorities left no doubt in his mind about the joy with which his coming was hailed. The steamer "Lady Grey" was put at his disposal for the trip to Quebec, where he was welcomed by Hon. L. P. Brodeur, Minister of Marine and Fisheries, and Hon. Charles Murphy, Secretary of State. When he descended at Queens Wharf, with Cardinal Logue of Armagh, who had accompanied him across the ocean,

many bishops in their robes, city authorities with their insignia, a detachment of Zouaves and an escort of mounted troopers led him in triumph to the Cathedral. During his stay of two days in Quebec he attended a session of a Temperance Congress and paid a visit to the shrine of St. Anne de Beaupré. On Friday evening he again boarded the "Lady Grey" and set out for Montreal. A stop was made early on Saturday morning at Three Rivers, where a reception was tendered him; later in the day another reception was extended at Sorel. As he passed down the mighty river he saw the banks lined with cheering people. Every church tower was pealing forth a welcome. Although it had been planned to give the Legate a rousing reception in Montreal, it was necessary to curtail it somewhat owing to a torrential rain.

Punctually at four-fifteen, the "Lady Grey," decorated with the Papal flag and followed by the "Montmagny" and a small flotilla of excursion boats, rounded the Allan Line pier. As soon as she was moored, Major Guerin and the civic reception committee boarded the vessel. The Cardinal was driven to City Hall where a public reception was tendered him. In a few chosen words he made manifest the joy he felt in coming to the New World with the mission that was his. After that he was driven to the Archbishop's Palace where he remained during the Congress. The carriage used by him during these days had been put at his disposal by the "Grand Old Man of Canada," Lord Strathcona, as was also a palatial residence. On Sunday the Legate attended a session of a Women's Congress. On both occasions he made brief addresses. Monday and Tuesday were spent by the Cardinal in a round of visits to various educational establishments and religious institutions.

The formal presentation of the Legate's credentials took place in the Cathedral of St. James on Tuesday night. After the usual ceremonies had been performed, the Prince de

Croy read in French the message from Pope Pius X. After that the Legate made a feeling address which went straight to the hearts of the people. Amongst other things he said:

A great event was revealed at the end of the fifteenth century which Providence reserved to itself to accomplish in modern times. The day upon which He permitted the discovery of America, God said to His Church, as He had said to His divine Son. "I will give thee as a heritage all the nations of the earth"; "I will give thee the innumerable populations of these immense regions and they will be added to those thou already dost possess. I will raise up apostles, who from the North to the South will preach my Gospel in these new countries. They will speak in different tongues and they will spread everywhere God's truth. Here particularly, in this beautiful valley of St. Lawrence, will come from France, in the first half of the seventeenth century, worthy champions of the Faith and civilization who will transform in a very short period this island, covered with forests, and will found a colony with the object of establishing there the Catholic religion and of striving for the conversion of the savage Indians. Canada will be the cradle of a great Christian civilization whose dioceses will multiply in such a manner as to constitute in a short time a vast chain of churches, which in turn, as well, will become the cradle of new and popular centers of industry and of great development. Scarcely two centuries and a half will have passed away before Catholic North America will see all these flourishing dioceses attached to the ancient hierarchy of the Churches of the Old World. Then the universal pastor, taking directly under his charge these new and immense spiritual domains, will show to an astonished universe the Old and the New

World realizing before the human race the universality of the Church founded by Our Saviour and his Apostles, "You will be my witnesses unto the extremities of the earth."

Then the Legate, drawing upon the religious history of Montreal, adduced several Eucharistic incidents which seemed to predestine this place as the theatre for the Congress that was coming. After that the Archbishop of Montreal welcomed the Cardinal in the name of his archdiocese.

On September 7 the Papal Legate, surrounded by many bishops and priests, made a visit to two of the city jails, where he addressed a few words to the prisoners. After that he was entertained at breakfast by Governor Vallas. At the end the Governor produced a letter which the Cardinal had written as far back as 1877 to congratulate him when, after a brilliant career in the ranks of the Zouaves, he was made a Knight of St. Gregory. Later on in the day luncheon was tendered the Legate by Sir Lomer Gouin, Premier of the Province, at the Windsor Hotel. That night a reception was given at the Windsor Hotel by Honorable Charles Murphy, Secretary of State, acting for the Federal Government. All the distinguished citizens and officials of the city were in attendance. At midnight a solemn Mass was offered up in the Church of Notre Dame. Besides the two Cardinals, there were more than fifty bishops in attendance. This largest church of America, which can accommodate twenty thousand people, was crowded to the doors and the surrounding square was a living mass of humanity. Mgr. Roy, auxiliary Bishop of Quebec, preached a sermon on the influence of the Blessed Sacrament in promoting the spiritual life of the Church. On the following day the religious communities of the city filled the Cathedral for a special religious service intended for them. There were addresses by Bishop Heylen, Arch-

bishop Bruchesi and the Legate. That evening the City of Montreal gave a public reception in the City Hall. Protestants and Catholics in large numbers passed before the Cardinal, who had a kind word for each one. On Friday afternoon a children's festival was held in the Cathedral, when the Legate for more than two hours allowed the children to kiss his ring. After that he inspected the Chapel Car which had been sent to Montreal by the Catholic Church Extension Society of the United States for the purpose of showing visitors how the Church is brought to the people in the great West. That evening a recital of sacred music was given in St. Patrick's Church by the choir of St. Paul's Cathedral, Pittsburgh. It served as a kind of introduction to the public meeting which followed at Notre Dame Church, which had been turned into a great hall by the removal of the Blessed Sacrament. The most distinguished men of Canada surrounded the Legate as he sat upon his throne.

Saturday opened with a serene sky, and the hearts of the congressists, after the days of rain, beat with joy. At eight o'clock in the morning Archbishop Farley of New York offered up Mass in the Park Mance. Archbishop O'Connell of Boston addressed the people in English, whilst the Provincial of the Dominicans, Father Stephen Hage, preached in French. The Legate arrived at the end in time to give Benediction. Whilst this service was going on at Fletcher's Field, the Church of St. Patrick was filled with English-speaking congressists who listened to a masterful oration on the "Eucharistic King" by Archbishop Glennon of St. Louis, Missouri. Cardinal Gibbons of Baltimore and Cardinal Logue of Armagh, Ireland, presided in the sanctuary.

The closing religious ceremony took place in the Cathedral on Sunday morning, when the Papal Legate celebrated the Sacred Mysteries. After the Gospel Cardinal

Gibbons preached a touching sermon. After the Mass Bishop, now Cardinal, Touchet, of Orleans, to whom more than to any other person is due the canonization of Joan of Arc, preached in French with a fervor and eloquence that electrified the people.

The evening sessions of the Congress, which were open to the general public, were held in the Church of Notre Dame, which had been converted into a meeting-place. On Friday night there were discourses by Bishop Heylen; Cardinal Logue; Sir Wilfred Laurier, Prime Minister of Canada; Archbishop Ireland of St. Paul; Sir Lomer Gouin, Prime Minister of the Province of Quebec, and Mgr. Touchet. On Saturday night Bishop Rumeau of Angers, who had played so great a part in the development of the International Eucharistic Congresses movement, addressed the audience, as did also the Archbishop of Westminster, Cardinal Bourne. An English address was also made by Honorable Judge O'Sullivan of the Criminal Courts of New York. Perhaps the outstanding oration on this occasion was from the eloquent lips of the Honorable Henri Bourassa, one of the leading publicists of Canada.

The literary labors of the Montreal Congress were divided into a French and an English section, in each of which were general sessions for women and sessions for priests.

As throwing much valuable light upon Eucharistic devotion in Canada, the following papers in the French section deserve special mention. The rector of the University of Laval, Father Gosselin, gave a rapid survey of Eucharistic devotion in Canada. He traced back to the very first preaching of the Gospel in this part of the world the roots of a piety which everywhere produces rich fruit. Mgr. C. O. Gagnon traced the history of devotion in the Diocese of Quebec; Father Pru'dhomme in the Province of Manitoba. Mgr. Emard, Bishop of Valleyfield, spoke of the

Eucharist as the means of apostolate used by the first missionaries in Canada. Father Pacific, O. M. I., afforded much enlightenment by a paper on the use of Eucharistic Psalms by the Micmac Indians of the Southwest. There were interesting papers of a practical import on the administration of the Sacraments in case of real and apparent death; perseverance after departure from college; children's Communion during vacation time; Eucharistic instruction of deaf and dumb mutes; the training of altar-boys; Communion on the First Friday of the month; the Eucharistic press; the Eucharistic apostolate; religious music; Eucharistic chants; Eucharistic prayer for the conversion of non-Catholics; the social influence of the Blessed Sacrament, and most of the Eucharistic societies, confraternities and works. Perhaps the outstanding paper at the French section for women was by Father Hage on "The Eucharist and Life in the World," in which none of the obstacles to fervor and devotion to the Hidden Master was minimized or ignored. The same idea was developed in another direction by Madame Beique, who spoke on "The Eucharistic Apostolate of Women in the Home." Some of the ideas here enunciated were developed with new applications in papers submitted by Father Dupuis on "Communion and the Apostolate of Women," and by Father Loiseau, S. J., on "Communion as the Driving Force of Associations for Young Ladies and Christian Mothers." In the Priests' Section there were practical discussions on Communion of the sick; Eucharistic education of the people; preaching of tridua in honor of the Blessed Sacrament; the increase of sacerdotal vocations; regional Eucharistic congresses; the Eucharist and total abstinence; the work of catechizing; the care of sacristies and religious articles.

At the general meetings of the English section, the Bishop of Victoria, B. C., Mgr. Alexander McDonald, started off with an address on "The Holy Eucharist and Modern

Unbelief." Father E. S. Fitzgerald of Holyoke, Massachusetts, offered most practical suggestions on Communion among the working class. He outlined a feasible way of winning this class of men, distracted by the cares of life, to a more frequent reception of Holy Communion. The same subject was discussed from other points of view by Rt. Rev. Mgr. J. M. S. Lynch of Utica, who paid tribute to the Holy Name Society as a promoter of frequent Communion, and by Mgr. Howley of St. John's, Newfoundland, who suggested some practical means of promoting daily communion. Father William Finn, C. S. P., known internationally as the founder and director of the Paulist Choir, gave invaluable hints on "The Development of Boys' and Men's Choirs," whilst another Paulist, Rev. Alexander P. Doyle of the Mission House, Washington, D. C., discoursed on "The Blessed Sacrament as a Convert Maker." To the credit of both these writers it must be said that they wrote their valuable papers out of their own rich and valuable experience. Father Hugh J. Canning pointed out ways of bringing out children, even those attending public schools, to daily Mass. Father Francis T. McCarthy, S. J., argued for a wider use of the press in promoting the Eucharistic Crusade, whilst Father Terence J. Shealy, S. J., pointed out the advantages of retreats for laymen. In the Ladies' Section, Father Bernard Vaughan, S. J., one of the popular orators of the day, found no difficulty in convincing his hearers that Eucharistic devotion was the antidote for modern life. In a peroration which none could forget, he asked and answered this question:

How has it come to pass that so intelligent, quick-witted and brilliant a people as the Irish have never been captured by the glare of pseudo-theology or the glamor of false philosophy? Let me tell you why it is that this fascinating Celtic race, naturally so

easily won, has never bowed to their schools, or even offered cold shelter to Jansenism or Kantianism, or Marxianism or Nietzscheism; let me further tell you why it is that no form of Modernism has ever succeeded in finding foothold on Erin's sacred soil. The reason is not far to seek. If Ireland today is the most Catholic land in the civilized world; if Dublin of all Catholic capitals in Christendom is the most intensely Catholic, the secret of this, her glorious privilege, is an easy matter to reveal. Ireland today is what she is because her sons and daughters say their prayers and go to the Sacraments. Let us go forth resolved to do likewise, and we, too, like them will remain unspoiled by modernity, 'unspotted from the world.' The antidote for modern, up-to-date life is the Eucharist.

The same thought as applied to young girls in large cities was developed by Father L. J. Hand, and from another angle by Mother Loyola, the well-known spiritual writer, who submitted a very carefully worked out plan on First Communion, under six heads, the first of which asked the question: "Are we doing our utmost for our First Communicants?" In the second section she outlined the work that remained to be done; in the next section the difficulties in the way; then the need of appealing to the imagination and intelligence of the young by interesting instruction in Our Lord's life, lantern slides, the coöperation of mothers, family prayers and retreats. In the fifth section she had a few words to say regarding the eve of First Communion; in the next, about the day itself, and in the final part she spoke of the methods to be followed out after Communion. The well-known Canadian poet and publicist, Dr. Thomas O'Hagan of Toronto, bore eloquent testimony to the influence of religious home training.

Father Reginald Buckler, O. P., whose spiritual works have long since become English classics, presented a deeply theological paper on the invocation suggested to Pope Pius IX by Blessed Eymard in 1875; "Our Lady of the Blessed Sacrament, pray for us!" In the Priest's Section, Mgr. M. J. O'Brien of Kalamazoo, Michigan, showed how men's societies might easily be pressed into service to promote devotion to the Blessed Sacrament. Father J. E. Quinn, S. J., treated of the same subject as regards societies of the young on leaving school. Mgr. Francis H. Wall of New York City, the great apostle of the Confraternity of Christian Doctrine, showed the opportunities for Eucharistic devotion in this society and the catechism classes it conducts. Father James Coyle of Taunton, Mass., suggested the following means of making the Holy Hour popular and fruitful: "(1) That the people be fully imbued with its meaning. Father X, he said, preached it in season and out of season, and time but added to the interest, the attendance. The announcement on the school boards may appear trivial, but the old adage *Spes messis in semine* is still pregnant with meaning. (2) The assignment of sodalities and other church organizations, as guards of honor, to specific places in the sacred edifice during the august function guarantees an audience. (3) The decoration of the altar is a powerful factor, and one that cannot be disregarded. Undue economy here is anything but commendable, and may lead to having our sincerity questioned. (4) Variety and warmth in the exercises are essentials. The liturgical prayers and hymns should be carefully selected, well said and well sung. Vividness and appropriateness should mark the subjects offered for meditation. The abstruse appeals but to few. (5) Were the priests, within a given radius, to announce, and be present at, the Holy Hour in each other's churches, the attendance would be all the heart could desire. *Ubi sacerdotes, ibi populi*. In fol-

lowing the methods of Father X, he had found the works of Coleridge, S. J., Faber, Newman, Lasance, Gilbert, Millet and O'Rourke, S. J., exceedingly helpful."

The closing ceremony of the Congress was the most stupendous religious celebration ever witnessed in America. It has become a tradition. It has set a standard. It was so well organized and carried out in such orderly fashion that all religious outdoor celebrations since have largely borrowed its methods and copied its plans. Montreal itself never was more crowded with visitors—there were nearly a million strangers from the remotest villages, the most distant States and many European countries. These were not mere spectators nor tourists, but real pilgrims and worshippers. One could see that at a glance. Even the joyous aspect of the city did not lead them to break out in loud laughter or give way to unseemly merriment. It was a pageant in honor of the King. Flags flew from all the public buildings, since He who was being honored was the King of Kings. Private dwellings were gayly decorated, because He who was to pass by was the Father of the faithful. The streets were strewn with flowers and the squares embellished with arches, for He who was to be carried along silently was the King of Heaven. All faces were turned in the direction of Mount Royal. The vast plateau on its top—Champ de Mars—was soon jammed with people. At the very foot of the mountain a magnificent altar had been erected. From the Church of Notre Dame the procession started, sharp at a quarter past one. First came a detachment of policemen and a company of Papal Zouaves; a choir of twenty male voices intoned the popular hymns, which the people took up lustily. Then came the various societies of the city; fifteen hundred Knights of Columbus; the Catholic Club of New York City; the foreign sections, Greeks, Poles, Hungarians, Lithuanians, Serbians, Ruthenians, Chinamen, with two priests in native costume,

Indians from the reservations of Caughnawaga, the last remnants of the Iroquois, who three hundred years ago gave this Western Hemisphere its first martyrs, five of whom were beatified by Pius XI on May 5, 1905. After that came the Third Orders of St. Francis and St. Dominic; then the religious and secular priests, between five thousand in number; fifty archbishops, seventy bishops and Cardinals Logue, Gibbons and Vannutelli, who carried the Blessed Sacrament all the way. Along the line were soldiers from the 65th Regiment in dress uniform. Soldiers also marched before and after the canopy under which the Blessed Sacrament was borne. After the Cardinal came Archbishop Bruchesi, with Papal chamberlains and monsignori and lay members of the Catholic Church holding Pontifical decorations. Then came distinguished laymen like Gov. Pelletier, of Rhode Island, and his staff; also the representatives of the Dominion of Canada, Justice Guiord, Sir Wilfred Laurier, Sir Lomer Gouin, the Mayor of Montreal in his official robes, the Bar Association of Montreal, controllers and aldermen and students from Laval University. It took the procession four and one-half hours to pass a given spot. It was dusk, therefore, when the Legate reached Fletcher's Field. He placed the Blessed Sacrament upon the altar. Millions of lights appeared on the mountainside as if in answer to some divine command. High up there was a huge illuminated cross, directly over the repository. As if answering the lights on the mountainside, Montreal suddenly became illuminated. The usual Benediction hymn was sung. Every church bell in the city was ringing. Cannons boomed from the crest of the mountains surrounding the city; the crowd was too compact to allow even the most devout to fall upon his knees; every head was bent as the Legate lifted the monstrance over the people. No one could describe the joy and enthusiasm in Catholic hearts at that moment. Quite appropriately,

therefore, the cantors entoned the *Magnificat*. Perhaps the people remembered that Montreal had always been called Mary's City. Her words of praise and thanksgiving seemed the best suited for her childrn, who seemed to be standing on Elizabeth's door-sill at that sacrosanct moment in the vestibule of heaven.

CONGRESS OF MADRID

June 24-29, 1911

It seems strange that Spain, though intensely interested in this Eucharistic movement from the very beginning, should have waited so long for a Carnival of the Lord on its own soil. This is also the more remarkable when we bear in mind that Eucharistic devotion has flourished mightily in Spain since pre-Reformation days. Not only has it many sanctuaries commemorating Eucharistic miracles, but it has arranged systematically the great work of perpetual adoration and reparation. In many respects, perpetual adoration was organized throughout the other Latin countries after the pattern first set by Spain.

If, then, Spain waited so long for the distinction of entertaining the friends of the Hidden Master, it goes without saying that when the opportunity did present itself it was done in right royal fashion. The splendors of the Cologne and Montreal Congresses almost pale before those of Madrid. The Eucharistic sovereignty of Christ was asserted with such an unmistakable gesture that subsequent Congresses, especially the one of Vienna, could do nothing better than fall in line.

Pope Pius XI, in appointing Cardinal Gregory Aguirre, Archbishop of Toledo, as his personal representative, insisted that special attention be given to studying and applying the teachings of the *Mirae caritatis*, and to his own two decrees, *Sacra Tridentina Synodus* and *Quam singulari*.

By looking to Spain for a profounder penetration of these important documents, the Sovereign Pontiff bore testimony not only to the theological proficiency of the teachers, but also to the loyal Catholicity of the people. He also indicated that the assembled students should seek ways and means of promoting the observance of Sunday, especially by Exposition of the Blessed Sacrament. He also begged that the Spanish custom of carrying the Sacred Viaticum to the dying with special pomp and ceremony should be presented to the assembled leaders in such a way as to guarantee the establishment of this salutary custom throughout Christendom. Finally, he urged that since Spain, true daughter of the Church, was ensouled with the spirit of charity those who came from other countries should learn the lesson of Christian forbearance and solidarity. Probably no Pontifical document ever issued in favor of any International Eucharistic Congress went into more deliberate detail as to the things to be studied and the objects to be striven for. Probably in no document did the Pope of the Eucharist lay bare so fully the desires of his apostolic heart.

The Spanish capital prepared itself in good earnest for a worthy triumph of Christ. The many nobles vied with one another to make the Congress a complete success. The King himself left no doubt as to where his heart lay in the matter. From the very first he signified his intention of giving his whole-hearted coöperation. Before the plans for the Congress had been fully decided upon he assured the Archbishop of Toledo that he desired it to take on an official character, not only through his own participation in its various ceremonies, but also by the participation of the Army and Navy. With such guarantees of royal support it is little wonder that the plans for the Congress were worked out minutely and carried into effect magnificently. Madrid had put on gala attire on many occasions, but never

was she arrayed more gorgeously than at this Eucharistic Congress. The Puerta del Sol shone with more golden beauty than the heavenly orb after which it is named ever cast upon it. From all the buildings flags and placards were suspended. The wide spaces of the squares had been turned into bowers of flowers. People never imagined that so many flowers grew upon the soil of Spain. The Cathedral, the King's Palace, the royal and municipal buildings—all were covered with lights. When the Legate arrived a day in advance of the opening of the Congress, everything was in readiness.

The decided stand taken by the King in the matter of this Congress was manifestly due to the fact that during the few preceding years a form of politics utterly at variance with the Catholic instincts of the Spanish heart had gained the ascendancy. During this regime of political chicanery King Alphonso had never wavered in his Faith or his attitude toward the Church. He meant this Congress to be an object lesson to those who were opposing the age-long traditions of his people. He meant by the splendor of this Congress to show to his people, to the world and to Pope Pius X that Spain did not desire that rupture with the Holy See which a handful of politicians were trying to effect. It was probably for reasons of state that Cardinal Aguirre came to the city quietly and unostentatiously. He did not wish to precipitate any difficulties by assuming an attitude which the politicians might turn against him and the Congress itself.

The Congress was opened on Sunday morning, June 25, by a Pontifical Mass celebrated by the Bishop of Madrid, Mgr. Joseph Maria y Barrera, in the crypt of the new Cathedral, *Neustra Señora de la Almudena*. There were present forty-five bishops, a numerous cortege of Spanish and foreign congressists and so large a gathering of the faithful that the major part could not find room in the five

naves of the crypt, which had been in process of construction for twenty years. The Queen Mother, the Princesses Isabelle and Teresa and the Prince Apparent, Don Carlos, were in attendance. The music for the occasion was rendered by the choir of San Isidore Real.

The solemn meeting of inauguration took place that same evening at six o'clock in the church of San Gregorio el Grande, which had been elaborately decorated with candles and electric lights. Two magnificent chandeliers brought out in the rotunda all the hidden beauties of Ribiera's magnificent paintings of the History of Religion. The Cardinal Legate was supported by His Excellency Mgr. Vico, the Apostolic Nuncio, the Bishop of Madrid, an Armenian Patriarch and sixty other bishops. On the main altar was the standard of St. Pascal Baylon, whom Leo XIII had appointed patron of the International Eucharistic Congress movement. It was brought hither by the delegates from his native village at Villareal. On the left side was erected a tribune for His Royal Highness Don Carlos, representing his Majesty the King. The Infanta Isabelle was present, as were the Ministers of War and Marine in their rich uniforms. After the *Veni Creator*, Don Carlos read the greetings of Spain to the Eucharistic Congress. He left no doubt as to the whole-hearted approbation of this gathering by the entire royal family. He recalled some of the ecclesiastical glories of Spain who were at the same time devout worshippers of the Blessed Sacrament—St. Hermenigild, St. Eugene, St. Ildephonsus and Cardinal Ximenes. In a few striking words he showed how these had labored to consecrate the Spanish people irrevocably to the worship of the Eucharistic Christ. In closing, he expressed the hope that the congressists would carry away pleasant recollections of their stay in the royal city. Those who were *au courant* of the political situation in Spain could not but see in the words of Don Carlos a subtle

rebuff to the crafty politicians of the hour. After that the Cardinal Legate addressed the assembled thousands on the purposes of the gathering. He was followed by Bishop Heylen, who evoked the memory of St. Dominic, St. Ignatius Loyola and St. Teresa whose devotion to the Eucharist should be emulated by the people of our own age. Like other countries where Congresses had been held, Spain also would find as a result of the deliberations of these days that Faith would take on new life all over the land and produce works that would accrue to the glory of religion and the welfare of the State.

Masses were said for various foreign delegates in designated Madrid churches. The number of Communion was marvelous. Never before in Spain had so many people been known to approach the altar-rail at one time. Each morning the children in orderly array were brought to Communion. They had a Communion service of their own in the famous Ritoro Park, where three magnificent altars had been erected around the statue of Martinez Campus. At these altars the Archbishop of Saragossa, the Archbishop of Petra and the Bishop of Madrid said Mass each morning. More than twenty thousand children communicated. Just before the Offertory three sermons—or *platicas*, as Cervantes would have called these juvenile addresses—were delivered by three priests. The military bands played hymns whilst the little ones received the Body of the Lord. At the end the entire concourse joined in the hymn of the Congress.

The first General Assembly was presided over by the Papal Legate, with the same large gathering of ecclesiastical and royal personages in attendance. Substituting for the Armenian Patriarch, who had suddenly become ill, Archbishop Bruchesi of Montreal gave a vivid account of the blessed effects of the gathering held the preceding year in his own episcopal city. Speaking with all the verve for

which he was famous, the speaker received a volley of applause. There followed an address by the Archbishop of Seville, Mgr. Pelaez, who in the course of his lifetime had written a small library of books in a style regarded as classic. His latest work had reference to the Catholic press, which at the moment was a sore need of the Spanish Church. Therefore, the orator did not overlook this contingent of men in his address on daily Communion. He assured them that the journalist is "the grand pedagogue of the world, who today, even in the smallest hamlets, exercises an influence for good or ill." He praised the Associated Political Press and suggested that something similar be established by Catholics all over the world. At the end of the session a second telegram from Pius X was read amidst the applause of the people.

An unmistakable hint as to the tense political situation was given at the second session in the opening address by M. Valentin Briffaut, a lawyer of Brussels, who spoke on the Eucharist as the great social remedy. He showed that at the moment conditions in Spain were precisely of a kind to enable the enemies of religion to triumph over the Church. Therefore he went out of his way to praise the religious orders, so sorely menaced at that hour by the anti-Spanish politics of Canalejas. Then he indicated that, just as at Lourdes most of the cures were wrought during the procession of the Blessed Sacrament, so, too, in the Catholic nations of the world the passing of the Lord, especially at the time of the Eucharistic Congresses, must bring salvation, religious and political.

When the Bishop of Baja arose to speak, the entire audience sprang to its feet and cheered for many minutes. He was a popular figure in Spain, where he had taken refuge from Portugal during the Revolution that had expatriated the King and set a price upon his own head. His testimony as to the anti-Catholic animus of the Por-

tugese revolutionists was so patently true, and was backed up by so many substantial proofs, that there remained no doubt in any mind regarding the sufferings of the Church in what was once one of the most Catholic countries of Christendom. At the end of this session the Legate read a telegram from the Pope asking prayers for the afflicted Portuguese people. In it His Holiness declared that he maintained a strong hope of better times and of effecting a religious and social restoration by means of daily Communion. He recommended the teaching of catechism and the extension of the Catholic press as powerful allies in the propagation of the doctrines of the Church.

After a short address by the Bishop of Lugo, M. Henri Toussaint of Paris showed how Holy Communion could solve the social question. Not only does it make laboring men better, but it gives them courage and consolation in their work and mollifies their attitude toward their employers. And, on the other hand, employers cannot but learn the correct attitude toward their employees from the lessons of humility, forbearance and charity which the Blessed Sacrament teaches. Then followed the address, in Spanish, of Alexander Pidal of the Spanish Academy, one of the great historians of the medieval universities. He showed how the Eucharist is the very center of Christianity because it takes us directly to the Heart of the Redeemer.

King Alfonso was present in person at the closing session. A magnificent tribune, surmounted by a rich damask baldachino, had been erected for him. The Armenian Patriarch, Mgr. Paul Peter XIII Herxian, offered the greetings of his people to the Congress, in which was expressed the hope of an early return of the schismatics to the Church. Then followed an address in French by Father John Vaudon, giving a succinct account of the history of the International Eucharistic Congress movement. He was well

qualified to do this, as he had written a sketch of Mlle. Tamisier during her lifetime, faithfully observing her request that her name be not so much as mentioned. Since she had died just a few months before, he felt at liberty to disregard her wishes and paint her in the brilliant colors which her labors in this cause justified.

Just as Father Vaudon was closing, the arrival of the King was announced. The Cardinal Legate, the Archbishops of Saragossa, Granada and Seville, the Bishops of Madrid and the Canaries proceeded to the door to welcome the Sovereign, who was accompanied by Queen Victoria and the royal children, Isabelle, Teresa, Louis, and the Heir Apparent, Don Carlos. After the telegram of Pope Pius X regarding the Portuguese Church had been read, King Alphonso arose to speak. He said:

At the beginning of the labors of this assembly I confided to the Heir Apparent, Don Carlos, the duty of representing me, and I charged him to communicate to you the sentiments that animate my soul and that of the Queen on this solemn occasion. Today, at the moment when your labors are finished, we come in person to tell you the great joy with which we have followed them, and how our believing hearts rejoiced to see united here the representatives of many peoples differentiated by their history, their language, their customs, but all welded into one compact body by their ardent love for the Most Holy Sacrament of the Eucharist, the sublime food of faith and love. To you, gentlemen, come together here from your various countries, we wish to say that after having wished you welcome on your arrival, after having told you of our hopes that your stay amongst us would be agreeable, we come today to address to you our farewell and to thank you for your labors. We ask you on returning

to your own homes not to forget our dear Spain, but to speak of it to your fellow countrymen, to paint its people whom you have seen here as believing, affable, hospitable, not hard and sombre, as our enemies pretend. In closing, Most Eminent Lord, our last greeting must be to the representative of the Roman Pontiff, the universal Pastor of the Catholic people. Tell him that the Queen and I wish him long years of life, that he may long remain the indefatigable apostle of the love of Christ and the Blessed Sacrament. Tell him that in paying the homage of our filial respect we ask the Apostolic Benediction for ourselves, for our family, for Spain, for all the people here represented.

At the close of the King's address the Legate gave the Papal Benediction and, together with the Bishops, led the royal visitors to the carriages waiting without. That an echo of the accents of the King's faith had reached the people outside might legitimately be inferred from the acclamation with which he was received.

The closing day of the Congress had been anticipated by tridua held in all the churches of Spain. All over the Peninsula men had frequented the Sacraments during these days. On the closing day itself, long before sunrise, the city was crowded with people, most of whom first wended their steps to the many churches to receive Communion. At the Pontifical Mass offered up in the Cathedral by the Cardinal Legate at nine-thirty, the King and Queen, the entire royal family and civil and municipal authorities were present.

The closing procession left the Church of St. Jerome just as a salute of eighteen cannons was fired off. Immediately the Royal Military Band intoned the royal anthem, whilst the bells of all the city churches were set in motion. At least fifty thousand men marched in the procession

with more than three thousand banners. Fifty thousand tons of flowers had been sent from Valencia, and prior to the starting of the procession they were scattered on the streets. It is therefore true to say that Our Lord literally passed over a carpet of flowers. The Monstrance was transported on a golden car presented by the city of Madrid. It was drawn by thirty-two men in medieval attire and powdered wigs. The Cardinal Legate followed with the other dignitaries; after them came the representatives of the city and the Chamber of the Cortes; then the royal carriage, drawn by eight horses. Soldiers lined the entire route, rendering royal honors and salutes as the Sacred Host was carried by. From the balconies and tribunes a continual shower of flowers fell. Along the streets and in the public squares the vast assemblage of people chanted Eucharistic hymns. On the Place Castelar, just before the statue of Cybele, an immense repository had been erected. Thus the pagan goddess had to give way to the King of heaven. Here Benediction was given by the Cardinal Legate. Then the dancing boys of Seville—the *seises*, as they were called—moved rhythmically before the Sacred Host whilst singing their slow chant. Then the procession moved on. It arrived at the Royal Palace a few minutes before eight o'clock. The King, the two Queens, the royal children, as also the members of the Government, descended from the balcony and with lighted candles preceded the clergy to the balcony, where Benediction was once more given. After that the Cardinal Legate carried the Blessed Sacrament into the Royal Throne Room, followed by the King, the members of the Government and the dignitaries. When the Blessed Sacrament had been placed upon the altar, King Alphonso XIII fell on his knees before it. Then Father P. Postius, local Secretary General of the Madrid Congress, approached the altar and read the Act of Consecration composed by the King and

written in his own hand: "Sovereign Lord, living in the Most Holy Sacrament of the Eucharist! King of kings and Lord of those who govern! Before Thy august throne of grace and mercy all Spain, the well-beloved daughter of Thy Heart, prostrates! We are Thy people. Reign over us! May Thy empire last for ever and ever. Amen!" Those who were privileged to witness the scene declared that the two Queens wept whilst this touching ceremony went on. And well they might, for it bore witness that Alphonso XIII sought no higher distinction than to rule a Catholic people according to Catholic traditions.

The procession of the Blessed Sacrament officially closed the Madrid Congress. But the piety of the Spaniards impelled them to add a night of adoration before the Blessed Sacrament in the famous convent of the Escorial, called the eighth wonder of the world, where repose the bodies of the kings of Spain. Twelve thousand worshippers had repaired thither. At half-past ten on the night of Saturday, July 1, the Cardinal Legate exposed the Blessed Sacrament. An hour later the Provincial of the Augustinians, Father Zacharias Martinez, delivered a masterly sermon on the sovereignty of Christ. After that adoration was continued in silence except for the occasional recitation of the Rosary. At half-past three in the morning Queen Victoria arrived in automobile, accompanied by the Infante Louise d'Orleans. As soon as she had reached her place in the chair a solemn *Te Deum* was sung, followed by the Act of Reparation. Then Matins was chanted by the massed Eucharistic organizations. At two o'clock in the morning Masses began, the Apostolic Nuncio, Mgr. Vico, first officiating. At three o'clock General Communion was distributed, whilst at four o'clock the Cardinal Legate communicated the Queen and the royal ladies who accompanied her. Shortly after a procession was organized, the Legate carrying the Monstrance, surrounded by the bishops

of Spain and the authorities of the Military School and the Royal Academy. At the Lonja, one of the cloisters of the monastery, a repository had been erected. Here the Legate gave solemn Benediction, after which the procession returned to the basilica, where the service was closed with another Benediction. It fittingly terminated one of the most fervent Eucharistic Congresses on record.

THE CONGRESS OF VIENNA

September 12-15, 1912

Just how deep the roots of the International Eucharistic Congress movement had struck in the heart of Catholic nations can be gauged from the eagerness of Austria to tender a Eucharistic triumph to our Lord. It was at the Papal coronation of the miraculous picture of Our Lady at Mariazell, September 3, 1908, that the Austrian longing for a Eucharistic Congress first became articulate. In connection with the coronation there was held a Convention of the Austrian Clergy, presided over by the Prince Bishop of Marburg, Mgr. Napotnik. In answer to the universal demand, a resolution was framed by the Convention asking the Permanent Committee of the International Eucharistic Congress to cast favorable eyes in the direction of Austria. This resolution was approved by Cardinal Gruscha of Vienna. Before any definite steps could be taken, however, Bishop Napotnik was detailed to other tasks. As there was a question just then of holding in Austria a National Catechetical Congress, due in great measure to the far-seeing vision of Dr. Henry Swoboda, an internationally known authority on pastoral theology, the Cardinal agreed to write to Bishop Heylen, president of the Permanent Committee. Before definite word came from him, an opportunity presented itself to Dr. Swoboda of discussing the matter with Bishop Heylen

at the Congress of Cologne. It was definitely settled then that the lovers of the Eucharist, after having traveled to Spain for a Congress, could in 1912 turn their footsteps in the direction of Vienna. One of the last acts of Cardinal Gruscha was to extend an invitation to his people to join him at Vienna in tendering a triumph to the Hidden Master. His successor, Cardinal Nagl, who had been interested in the proceedings from the beginning, entered wholeheartedly into the work of forming the necessary committees, enlisting the support of His Majesty Emperor Francis Joseph, carrying on a world-wide propaganda to make the Congress known, and settling the numberless preliminary details. This initial work was well under way when on Christmas day, 1911, he issued a proclamation declaring the year 1912 a Eucharistic twelvemonth, during which all the people should outdo themselves in worship of the Eucharist and the reception of Holy Communion.

It is safe to say that no nation ever prepared itself more generally and fervently for a Congress than Austria. Most of the ideas that were applied in a practical way sprang from the fertile brain and apostolic heart of Dr. Swoboda. He performed the miracle of multiplying himself in a thousand ways for the success of the Congress. Without interrupting his classes at the University of Vienna, or curtailing the books, brochures and magazine articles that fell in richest profusion from his hand, he had an eye for everything pertaining to the Congress, a mind ever open to suggestions, time to discuss every plan submitted and zeal to tackle even the minutest details. In the program for the Congress which he drew up, nothing was overlooked or slighted. It is a perfect model of its kind. With laudable charity he made it possible for the sick in the hospitals to share in the work of the Congress. He obtained permission from the Cardinal to have special Masses said and special prayers offered up by the sick and the convalescent

for the perfect unfolding of this Eucharistic triumph. Another exhibition of his painstaking attention to detail can be seen in the schedule prepared for the Papal Legate during his stay in Vienna. He needed but to place himself unreservedly in the hands of the special committee formed to entertain him to be sure of not offending a people which laid great stress on ceremonious detail and a court whose code of etiquette was the most rigorous and exacting in the world.

Cardinal William Van Rossum, C.S.S.R., the first Dutchman to be admitted to the Sacred College since the Reformation, had been appointed Papal Legate. He was met at the frontier, at Pontafel, by a large delegation of the clergy and the nobility. A special train profusely decorated carried him across the country between defiles of cheering children and people waving banners. At the little village of Rekawinkel he was welcomed to the Archdiocese of Vienna by the coadjutor Bishop, Dr. Pfluger, and many priests and laymen. Here he boarded the royal train generously put at his disposal by the Emperor. Arriving at Vienna he found it in gala attire. Not within the memory of man had the royal city worn more gorgeous raiment. Four large arches had been erected in the plaza before the station, where an innumerable crowd had assembled. He was welcomed by the Apostolic Nuncio, Mgr. Scapinelli, the Archduke and the highest municipal authorities. He was received with cheers when he faced the sea of people. Immediately an almost interminable procession of the Catholic societies of the city was set in motion. The streets were crowded with people. It must be remarked that all of them fell on their knees as, riding along, the Papal Legate lifted his hand in benediction. He was escorted to the Royal Opera House where the reception of the clergy took place. He was then led to the beautiful St. Stephen's Dom, at whose portal he was met by Car-

dinal Nagl and a large number of bishops and priests. The Ordinary of Vienna welcomed him in Latin, whilst the Mayor, Dr. Neumayer, in German, opened to him the gates of the city. Answering at first in Latin, then gracefully swinging himself into fluent German, the Papal Legate bore testimony to the favorable impression which the Catholic loyalty of the people had made upon him. He told the purpose of his coming and augured the best results from the deliberations of the next few days. The visiting bishops and prelates were presented to the Legate, after which, entering the royal carriage with Cardinal Nagl and the Apostolic Nuncio, he was driven to the Imperial Palace which had been put at his service through the delicacy and generosity of the Emperor. Arriving in the Swiss Square before the Palace, the Legate received the obeisance of the imperial officials. On that very first day the cross of St. Stephen was conferred upon him by Francis Joseph, during an audience that was unusually protracted.

The opening of the Congress was effected in the Hofburg on Wednesday, September 11, at four o'clock in the afternoon. The Emperor was officially represented by Archduke Peter Ferdinand. All the higher nobility were in attendance in state uniform. The platform was crowded with bishops and representatives of such as could not come to Vienna. The Rotunda itself was a mass of living humanity. Bishop Heylen presided and after a few introductory remarks read the Papal Brief of Pius X, in which His Holiness did not disguise his hope that this Congress would excel all its predecessors in splendor and fervor. At that time there was a divergence of opinion amongst Catholic sociologists regarding the extent of the Church's power in civic affairs. Pius X, profiting of his magnificent opportunity, declared in no uncertain terms which of these two opinions was looked upon with favor by the Roman authorities. He also made it clear that he hoped to see as the first

fruits of the Congress a deepening of piety in the hearts of the people. When the Cardinal Legate arose to speak the hall fairly rocked with cheers and hurrahs, in the real Viennese fashion. After all, nowhere in the world can such demonstrative audiences be found as in Vienna. With a profundity of thought and a directness of diction which men had long since learned to expect from him, Cardinal Van Rossum declared the Blessed Sacrament to be the source of faith and love, our support in times of difficulty, struggle and doubt, and, finally, the great means of rising from a state of spiritual weakness. His speech was frequently interrupted by applause, for after the first few sentences he let escape from his heart a love for the Eucharist which he must have learned from his spiritual father, St. Alphonsus Ligouri, who in his day had done so much to arouse devotion towards the Hidden Guest, especially by his precious book, *Visits to the Blessed Sacrament*, which had been translated into every known language of the world. At the moment, the assembled people did not know whence His Eminence drew his fervor. But before the Congress was far advanced the news leaked out that Baron Penkler had put at the disposal of the Legate a dark dingy little room behind the main altar of the Church of the Minorites, where he was to be found every free moment, day and night. This probably commended His Eminence to the hearts of the common people more than his eloquence, his geniality and his complete mastery of himself and every situation.

Cardinal Nagl also addressed the audience in words that were not lost on any one. He was followed by the Imperial Marshal, Prince Aloys von Loewenstein, who had inherited the staunch Catholic Faith of his aged father, who at that moment was preparing himself for the priesthood as a Dominican Friar. But when Dr. Swoboda arose to speak, the audience broke forth in a cheer which was the

best proof of the people's appreciation of what he had done to prepare this carnival week of the Lord. Almost every sentence was received with applause, and when, after an impromptu consecration of himself and the people to the Hidden Master, he bowed and sat down it seemed as if the people would never cease showing their vociferous approval. It was an ovation such as few men have ever received. He was followed by General John Sustersic-Laibach, who spoke about the extension and defense of Christ's Eucharistic interests—a beautiful address that sprang from a heart as brave as it was Catholic. That night a vast congregation of people and more than three thousand priests listened to a moving sermon by the Bishop of Linz, Mgr. Rudolph Hittmair, in which were set forth the sanctities and utilities of Christian joy—joy such as is only produced by the Catholic Faith and more especially by Jesus the Eucharistic King.

The second day of the Congress opened auspiciously with Solemn High Masses in all the city churches, at which thousands of persons communicated. In the imperial parish church the Emperor, with all the members of the royal family and a large number of the nobility, attended Mass at seven o'clock and received Holy Communion from the hands of Dr. Seydl, the Court chaplain. Cardinal Bourne of Westminster celebrated Pontifical Mass in the Cathedral. That night the coadjutor bishop, Mgr. Napotnik, preached on the Mass. On the third day Mass was offered up by Cardinal Amette of Paris, and there was another sermon on the Mass by Mgr. Baron Huyn, Bishop of Brunn. On the fourth day there was a General Communion in the Cathedral and in all the city churches. Perhaps the most touching celebration during the Congress took place in the Schwarzenberg Gardens on the third day, when sixty-eight hundred children approached Holy Communion. On the preceding evening the Cardinal Legate had gra-

ciously volunteered to say this Mass for the little ones. Many bishops and Cardinal Nagl assisted in distributing Holy Communion. The noble ladies of the realm served refreshments to the children after Mass. Another interesting feature of the Congress was the adoration kept up incessantly by the priests in the beautiful Votive Church. In connection with the Congress an exhibit of ecclesiastical vestments had been arranged, which was visited by the Papal Legate on the first day of the Congress. All during the week it attracted large numbers of priests.

The literary work of the Vienna Congress was scheduled on such an extensive scale that it was found necessary on the first day to divide it up into six sections. In the first section, which treated of the History of Eucharistic Devotion, Dr. Kirsch of the University of Fribourg, Switzerland, one of the greatest living Christian archeologists and editor of the sixth edition of Cardinal Hergenroether's matchless *Kirchengeschichte*, treated of the Mass in the Early Church; Archbishop Netzhemer of Bucharest read a paper on the Reservation of the Blessed Sacrament, whilst Dr. Bociem, rector of the University of Vienna, submitted a platform on which to unite the Latin and Greek rites. In the second section, devoted to Sacerdotal Asceticism, Father Thomas Esser, O.P., secretary of the Index Congregation, spoke on St. Thomas Aquinas and his Office of the Blessed Sacrament—a subject on the study of which he had long been engaged and about which he had written much. Father John Bock, S.J., gave an Eucharistic interpretation of the Our Father, whilst Dr. Gustav Müller discussed the priests' solicitude for the Blessed Sacrament. In the section devoted to Youth, Dr. Carl Mayer of Vienna interpreted the decree on Frequent Communion as applied to children still going to school, whilst Father Schwartz envisaged it as regards such as had left school. Dean Henry Konneche of Magdeburg read an ingenious paper urging the

Missal as the *vade mecum* of children, whilst Professor Svatozar-Rittig of Agram spoke about the Eucharist and military recruits. In the section devoted to Eucharistic Art, there was an erudite paper by Archbishop Joseph Bilczewski of Lemberg on the Eucharist in the catacombs, whilst Dr. Andrew Aggler spoke about the altar as the focal point of the Church. In the section devoted to Eucharistic Music, there were papers on the Eucharist and Plainsong, by Dr. Frank X. Mathias of Schwartzburg; on the Pastoral Significance of the Missal and Hymn-books, by Father Frank Weyman, C.S.S.R.; on Instrumental Music at Religious Services, by Dr. Richard Van Gronkik; on the Reform of Church Music, by Father Michael Horan, O.S.B.

In the section devoted to Pastoral Helps, Dr. Ignaz Seipel, professor at the University of Salzburg, and after the World War the saviour of Austria and for several years its Chancellor, delivered a stirring address on the Eucharist as the Soul of Catholic Societies; Dr. Henry Giese, S.V.D., of Vienna spoke about the exterior activity of parochial societies in the light of the Eucharist, whilst Dr. Stich of Vienna discoursed on the Eucharist and the Press. This section was distinguished for the large and varied discussions which the papers provoked.

In the Academic Section for Theologians Father A. M. Weiss, O.P., professor at the University of Fribourg, Switzerland, and famous in learned circles for his ten-volume *Apology for Christianity*, showed how the Eucharist has ever been the source of youthful vitality in the Church. He was followed by Dr. Otto Willmann, the renowned writer on Catholic pedagogy, who treated of the Eucharist as a source of pedagogical wisdom. He was followed by Father Carl Rudolf, who outlined the ways in which seminarians could be of assistance in promoting a deeper spiritual life amongst students. A lively discussion fol-

lowed in which many new points of view on the question were brought forward.

On the third day in the Academic Section there was a moving discourse by Mgr. Frank Von Bettinger, Archbishop of Munich, on the Eucharistic Bread. He was followed by Mgr. Paul Baron von Mathies, well known in literary circles as Ansgar Albing, who discussed the question of religious services in schools and pastoral work amongst students. He was followed by Dr. Paul Pfeiffer, who argued along the same lines and showed from the regulations in force at the University of Vienna just how the work might be set on foot and promoted.

In the section devoted to women there was a searching paper by Mgr. Hitz, professor of theology at Brixen, on the reform of the family by means of Holy Communion. The other outstanding paper at this section was by Mgr. Michael Faulhaber, Bishop of Speyer, now Cardinal of Munich, who showed the part women could play in the care of souls. Countess Schoenborn-Chotek argued along the same lines, as did also the Baroness Marschal.

In the section devoted to the subject of the care of souls in large cities, Father Pellerin of the Trinitarian Order argued in favor of preaching immediately after the Gospel at Mass, inasmuch as this custom would link the sermon more intimately with the Holy Sacrifice. Dr. Max Brenner of Vienna had some original ideas and suggestions on the publication and announcement of the hours for religious services. Father Joseph of Tongelen, O.S. Cam., spoke on the care of the sick and the Blessed Sacrament.

Besides the sections devoted to a discussion of the Eucharist and Sacred Art and the section on the Eucharist and the Union of the Churches, in both of which there were learned papers of a purely academic interest, we find in the section for the laity an able paper by Father Joseph Furger on Spiritual Communion, in which no phase of the

subject was overlooked. There was a suggestive paper by Father Frank H. Meyer on Visits to the Blessed Sacrament, and another by Mgr. Schingler on Confession and Holy Communion.

In the section devoted to the Spread of the Faith, there was an able paper by Father Murphy, a well-known missionary of Austria, on the Eucharist as the best aid in making conversions to the Faith, in which he made large use of American data, not even disdaining to quote from *The New York Christian Advocate*. Mgr. Francis X. Geyer, Vicar Apostolic of Khartoum, cited instances proving the influence of the Blessed Sacrament on the lives of the recently converted children of Central Africa. This paper received a warm welcome because it abounded in incidents of human interest. Professor Henry Schmidlin of the University of Muenster, founder of the new Catholic science of foreign mission and editor of the *Zeitschrift für Missionswissenschaft*, showed how no missionary work, whether at home or in foreign lands, could be carried on with any hope of success if devotion to the Blessed Sacrament were slighted in the smallest degree in the lives of the missionaries or in the lives of the catechumens and neophytes. It was a real call to the work of the missions.

The General Assemblies, which were held in the Rotunda and were attended by many members of the nobility, once even by the Emperor himself, were beautiful manifestations of faith. At the second assembly successive speakers treated of Father Marcus de Aviano, one of the apostles of the Eucharist in Vienna; the Council of Trent; and the Blessed Eucharist and the House of Hapsburg. But the outstanding address was by Dr. Adolph Donders, one of the best writers of his generation and an orator of the first rank, who spoke on the Eucharist as the earthly and heavenly Bread of the laboring man. There was not a phase of the social question—just then sharply acute—which he

did not touch upon with insight and charity. The shouts of applause which greeted his every statement gave evident proof that he was laying his finger on the social sore spots of the time. It was one of the finest orations of its kind ever delivered at a Eucharistic Congress. At the third General Assembly there was an address on St. Aloysius and St. Clement Hofbauer, the idols of the Viennese people, showing how both fed their piety on the Bread of Life. Father Michael Hoffman, S.J., professor at the University of Innsbruck, opened an entirely new line of discussion at Eucharistic Congresses by his paper on the Eucharistic and the Religious Life, in which he showed that, just as no monastic code ever neglected the Eucharist, so no religious person could ever hope to live up to his spiritual ideals without an ardent love of the Hidden Guest. Baron Alfred John Resseguier in a speech that was warmly received spoke of international peace as begotten and perfected before the Tabernacle. Even though for want of time Father Bonaventura Krotz, O.P., of Berlin, was obliged to shorten his address on the Revival of the Pastoral Spirit through the Eucharist, his fiery words were received with eagerness. His was a name to conjure with and his very appearance on the stage, together with his animated words and the poetical presentation of his theme, swept everyone before him.

This mere enumeration of the outstanding German addresses and papers gives but the faintest idea of the wealth of Eucharistica presented at the Vienna Congress. Because the Empire was such a heterogeneous mass of peoples it was necessary to provide sections for all of them. Thus, for instance, in the Hungarian section there were able papers on Devotion to the Blessed Sacrament in Hungary; the Mission of the Clergy and Laity; Eucharist and Intelligence; Eucharistic Literature; Frequent Communion; Various Altar Societies, taken individually

and in relation to one another. In this section a few addresses were in the Slavonic language. In the Polish section there were papers by the outstanding Polish theologians and orators on such subjects as the Eucharist and the People; the Fruits of the Reform of Pius X; Eucharistic Adoration and Polish Women; the Eucharist and College Youth; the Eucharist and Polish Poetry, and the Eucharist as a source of the Spiritual Regeneration of Poland. The Bohemian section was largely attended because of the active propaganda which had been made weeks before the convening of the Congress. Thousands of pamphlets had been spread amongst the people and a special Bohemian guide to the Congress had been prepared. As a consequence, no fewer than twenty thousand Bohemians were in attendance and listened not only to sermons in their own language in various city churches designated for their use, but also read eagerly the reports of the speeches that were distributed amongst them on the evening of each day. In the Slavonian section there were sermons on the Eucharist and the Family; the Social Meaning of the Eucharist; the Eucharist and Youth; the Propagation of Eucharistic Devotion in Slavonia, and the Adoration of the Blessed Sacrament in Public Life. In the Croation section addresses were given by the outstanding orators on the various dogmatic aspects of the Eucharist, as also on such subjects as the Blessed Sacrament and Youth, and the Eucharist and the Women's Question. In the Ruthenian section, at which more than four thousand persons were present, amongst them several bishops, practically the same questions were discussed. The Italian section, which drew more than three thousand hearers, gave an opportunity to the Archbishop of Rimini, Mgr. Pasquale Morgante, to speak on the Eucharist as the Bread of corporal life. In this section there were discussions on frequent and daily Communion and several papers

on the liturgy. The Spanish section had carefully planned to discuss the ten following themes: (1) the Eucharistic Traditions in Spain (the Mozarabic rite); (2) Spanish Laws regarding the Eucharist; (3) Religious and Civil Customs regarding the Eucharist (such, for instance, as the "forgiveness of enemies" in the parochial missions preached by the Jesuit Fathers in Granada); (4) Spanish Eucharistic Literature (Gil Vicente, Lope de Vega, Don Pedro Calderon de la Barca); (5) Spanish Art and the Eucharist; (6) The Eucharist and the Spanish Saints (St. Pascal Baylon, Patron of Eucharistic societies, Sts. Theresa, John of the Cross, Ignatius Loyola, Francis Borgia, to mention only a few); (7) Spanish Eucharistic Societies; (8) Frequent Communion in Spain; (9) First Communion of Children in Spain; (10) Profane Music in Church. In the Dutch section, which had drawn about three thousand Hollanders to Vienna, there were papers of a practical bearing on the Eucharist read by the outstanding religious leaders of the people. The Cardinal Legate, a native of Holland, attended two of the Dutch sessions. The French section was carefully organized and largely attended. There was a sacerdotal section, another for women and four General Assemblies. Practically every Eucharistic subject was touched upon in one or another way by the orators. A volume of nearly five hundred pages was necessary to preserve for the world the Eucharistic treasures produced by the French at the Vienna Congress. The most original papers in this section treated of the Eucharist in the hospitals; the beneficent action of the priests through the liturgy, the first Eucharistic Congress for soldiers (Cambray, December 1911), the Eucharist and Joan of Arc.

In connection with the Eucharistic Congress there were held an International Congress of Catechetics, an International Congress of Christian Education, a Convention

of the International League of French Catholic Women Societies, a *Kommers* of Catholic Student Societies, the Fourth International Conference of Emigration and an Exhibit of Christian Art. At these various gatherings matters of the greatest importance to the future of religion were discussed by those high in the councils of the Church. Meeting on Catholic soil, these gatherings were able to develop their highly specialized ideals with the best civic support. Naturally, the Eucharistic idea penetrated through all their deliberations—a striking proof that in the Catholic Church the Blessed Sacrament is the very center of spiritual life and religious endeavor. Each one of these conventions issued sumptuous reports which threw welcome sidelights on the International Eucharistic Congress. In fact, Vienna for one week was a veritable beehive of religious thought and activity. Probably no city of the world ever saw so many delegates convened at one time for purposes which, though diverse in method, were one in aim, nor witnessed so many reforms and plans carried through for the spread and solidification of religion. The closing session of the various sections of the Congress was a real *agape*. Baron Somsich, in words that vibrated through the hall, spoke on the Holy Eucharist and the Future of the Church. Not only did he gather up the dominant thoughts of the addresses of the last few days, but, basing his convictions on the history of the Church, he showed how the ages that were to come promised but a spreading and deepening of Catholic Faith in the hearts of the people, though there might be here and there defections of individuals, and even nations, as had happened frequently in the past. Borrowing a thought from the great Dominican preacher, Lacordaire, he showed that the heresies and the nations that parted from Rome never thrived in pristine vigor for more than three hundred years; after that they fell into hopeless decline. But

the Catholic Church, he said, was continually building new churches, founding new religious associations, establishments and institutes, to meet the needs of the ever-increasing number of those who would come to her for light, strength, courage and confidence. Therefore, if evil agencies seemed to be gathering force in Christian or Catholic nations, there was no reason for the children of St. Peter to lose faith. Christ would conquer, because He is the Son of God and the Church the work of His hands. This address, delivered with great feeling, was received with jubilation on all sides. The shout that went up as the powerful orator finished was as much an act of faith in God's Providence regarding his Church as any prayer that was ever said by a man on his knees.

Archbishop Vittorio Guisasola Menendez of Valencia, the next speaker, in moving words offered the thanks of the Spanish people to the Catholics of Vienna for the consolation they had provided by this magnificent Congress. Cardinal Amette of Paris did the same in behalf of the French people. Then Cardinal Van Rossum rose to say the parting word. Not only did he pay tribute to those who had labored so strenuously for the success of the Congress, but he dared to prophesy what would take place on the following day when the monster procession of the Blessed Sacrament would wend its way through the beautiful streets of the Queen City on the Danube. If the people during these days had paid such honor to the Blessed Sacrament, it was because they appreciated in some slight way the treasure they possessed. Therefore the head of each house should carry the Blessed Sacrament into his home by a lively devotion to the Eucharist, but more especially by the daily reception of Holy Communion. There was no reason why something of the indescribable happiness of these hours might not be caught up and preserved for every day of man's life. And the best and surest way was

breaking Bread with Christ. After that the vast audience sang the *Grosser Gott*. That afternoon the eight cardinals attending the Congress and several of the bishops were received in private audience by the Emperor and entertained by the very flower of the imperial nobility.

Sunday, September 15, opened with a clouded sky. Many of the congressists were dismayed at the thought that rain would spoil the closing scene. No doubt many of those who approached Holy Communion that morning prayed that the elements would be propitious. Their prayers were heard. Never had Vienna seen so many persons approaching the altar-rail. It was a day of General Communion in the full and strict sense of the word. There was not a church nor a chapel in which hundreds did not receive the Sacred Host. In the Cathedral Solemn Mass was offered up, and just at noon the procession began to move. By imperial order the nobility of the Empire was commanded to participate. The Emperor himself and the Crown Prince had signified their intention of rendering public homage to the Christ. Leading the procession were the various students' associations, wearing their academic caps and insignia; then the members of the *Folksbund*; members of the Third Order of St. Francis and Mt. Carmel; the male school children; the *Gesellenvereine*, the *Meistervereine*; then four thousand Frenchmen, twelve hundred Belgians, one thousand Bavarians, countless German pilgrims, one hundred and fifty Englishmen, three hundred Italians, three hundred Swiss and several thousand foreign delegates from all countries. Then came the pilgrims from the various nations of the Empire—all in their native costumes—five thousand Bohemians, twenty-one hundred Czechs, six hundred Moravians, eighteen hundred Tyrolese, carrying a huge crucifix, two hundred and seventy men from the Vorarl districts; after that hundreds, nay, thousands, of priests and one hundred and fifty bishops. Then followed the

members of the court, from the highest to the lowest. The bishops all rode in royal carriages, dating from different periods of the empire. Then came the famous court equipage of glass made in Spain in the time of Charles VI, which had not been used since Francis Joseph had been crowned King of Hungary. The windows were all of the finest cut glass; the carriage itself, plated in gold on the outside and fitted out in red damask within, was adorned with more than four thousand diamonds. Within this carriage the Blessed Sacrament was arranged on an improvised altar, before which the Papal Legate and Cardinal Nagl knelt, holding the monstrance at its base. The Blessed Sacrament could be seen from all sides. The monstrance was made especially for this occasion and was later presented to the Shrine of Our Lady at Mariazell. Ten white horses drew the carriage, the driver walking beside it. The first-born of the highest families marched beside the carriage, as also many priests with burning candles. Immediately following the Blessed Sacrament, in a carriage drawn by eight white horses, came the aged Emperor and Franz Ferdinand, whom all the people hoped would be his successor. Behind them in carriages came the various princes of the kingdom. The procession marched to the Castle, which was magnificently decorated. On the big plateau before the palace an altar had been erected, around which, on arriving, the priests and bishops arranged themselves. A few sharp commands broke the silence. A royal salute was fired as the carriage of the Blessed Sacrament drew up. Then another command rang out, "To prayer!" Immediately the vast crowd fell upon its knees. The two cardinals with the Blessed Sacrament, followed by the Emperor and the royal retinue, marched to the altar. Mass was said whilst the crowds sang the popular religious hymns that have moved Catholic hearts for ages. The Blessed Sacrament was then lifted in benediction over the multitude, and afterwards placed in

the tabernacle. The people, deeply moved, intoned a *Te Deum*, and the most gorgeous of the Eucharistic Congresses was at an end. Vienna has in the course of its long and brilliant history witnessed many magnificent pageants, but never one that could compare with this twenty-third International Eucharistic Congress.

THE CONGRESS OF MALTA

April 23-27, 1913

The Acts of the Apostles (xxviii. 1 sq) tells us that about the year 58 Paul of Tarsus and his faithful traveling companion, Luke the Physician, after a stormy voyage of fourteen days, put into the port on an island the name of which they later on discovered to be Malta. Remaining there for some time—probably three months—they preached the Gospel of Jesus and organized a Christian congregation, establishing as the first bishop of the infant church Publius, a prince of the island. The Maltese Church has never forgotten its apostolic origin. It has remained a stronghold of the Faith in the teeth of the most bitter, prolonged and repeated attacks of Turks and Saracens. In 1565 John La Valletta, with seven hundred Maltese Knights and eighty-five hundred soldiers, drove back to the Bosphorus, after a four months siege, the two hundred galleons carrying forty thousand Turks, who a few years later were beaten by Don John of Austria at Lepanto, largely through the prayers of Pope St. Pius V to the Rosary Queen. This same Pontiff opened up the Papal treasury for the fortification of the island, the work being supervised by Cardinal Vincenzo Macolino. In the stirring *History of the Papal Marine*, by Father Albert Gugliemotti, O. P., published in ten volumes at the expense of Pope Leo XIII, the island of Malta figures largely. It was always the storm centre of heretical and Moslem hordes, jealous of the progress and

civilization of the Christian Occident. How bellicose the past of Malta must have been can be gathered from the number of tombs of the Grand Masters of the Order of Malta, still to be seen in the Con-Cathedral of St. John—Del Ponte, Del Monte, Carafo, Zondadari, Cardinal Verdala, Lascaris, Wignacourt and La Valletta, to mention but a few. The spirit of all these warriors is best bodied forth in the conduct of Valletta when standing face to face with death. After lying for months upon a torturing sick bed, patient and resigned to the will of God, receiving frequently the Bread of Life, he vested himself in his most gorgeous uniform when assured that he was about to receive Holy Viaticum and Extreme Unction. Probably from that incident dates the Maltese custom of surrounding the Saviour on His way to the dying with all pomp and ceremony. When the Blessed Sacrament is carried to the dying a special bell in the city is tolled, and there is scarcely a window which is not immediately filled with adoring faithful, holding lighted candles in their hands. The conduct of Rudolph of Hapsburg, who descended from his royal steed to give saddle to a rural priest bearing the Blessed Sacrament, never produced such a lasting effect.

The vast majority of the two hundred and eighty-five thousand people who inhabit the island are Catholics of the intensest faith. They have been blessed with a learned clergy which has instructed them solidly not only in the dogmas of religion, but also in its devotional practices. Therefore, when the word was spread about that Malta was to harbor an international gathering of the faithful, enthusiasm ran high. The most elaborate preparations were made and punctiliously carried out.

The arrival of the Papal Legate, Cardinal Ferrata of Milan, who only a few years before had acted in the same capacity at the solemn coronation of the Madonna *delle cospicua*, was anticipated by a series of Eucharistic

tridua in all the churches and by a general reception of Holy Communion. The papers of the day remarked that the only Catholics who had not approached the altar were those who had not as yet attained the age of reason. By the kindly forethought of the British Government—which probably had learned the futility of bigotry at the Congress of London—the battleship “Hussar” was put at the disposal of the Legate for his trip from Syracuse to Malta. It flew the Papal flag, together with the Union Jack. When the “Hussar” steamed into the bay hundreds of vessels screamed a deafening welcome. A vast concourse of people crowded both the lower and the higher quays. From the Customs House to the Cathedral of St. John the ovation to the Legate was tremendous. For not only was he a popular figure with the Maltese, but he was also the living representative of the Pope. In the ardor of their faith the people always cried “*Viva il Papa.*” The city itself had been turned into a veritable bower of flowers. The only notable building in the city without its trappings of joy was the Governor’s House. But if the representative of the English King in this English possession did not bestow upon the Legate the common honors and courtesies of the day, the British people were nobly represented by no less a personage than the Duke of Norfolk, who took an active part in all the festivities of the Congress.

The Congress itself convened in the vast Church of the Musta, which seats about twelve thousand people. Its precious tapestries, representing episodes in the life of our Saviour, were displayed for the first time in forty years. Its vast columns were draped in scarlet velour. The Musta was an ideal theatre for such a gathering, since the elevated sanctuary easily afforded the assembled thousands a view of the Pope’s Legate and the four other cardinals—Lualdi, Archbishop of Palermo; Nava, Archbishop of Catania; Bourne, Archbishop of Westminster; Almaraz y Santos,

Archbishop of Seville—and the large body of bishops and priests. Bishop Heylen, as usual, opened the first General Assembly by interpreting the mind of the Holy Father to the congressists. The Vicar of Christ, mindful of the loyal support of the Maltese in past ages, hoped that all participants in this Congress would gather from their stay on the island a deeper loyalty to the See of Peter, which now as always expresses itself best in loyalty to the Master Himself, especially to the Master who trusts His children enough to hide Himself behind the sacramental curtains. After that the Cardinal Legate, in Italian, narrated the reasons why his coming to Malta had filled him with joy. These were not only personal—especially since that day when he had crowned the miraculous Madonna—but also general, because he felt that the errors of the times could best be dissipated by devotion to the Eucharist. For against the frank materialism of the age Eucharistic devotion opposed the strong walls of enlightened Faith, whilst against its naturalism it marshalled the piety of the faithful. He was followed by the Archbishop of Malta, Mgr. Peter Pace, whose feeble voice unfortunately could not so much as be heard by the congressists in the first pews. He was in turn followed by the auxiliary bishop, Mgr. Albert Portelli, O. P., who evoked the glorious achievements of Malta in the past. From what had been accomplished then he drew auguries as to what the Maltese would try to render the Church of God in the future. He was followed by a well-known orator of the island, Father Samut, who adduced many reasons why Malta seemed to have been destined for just such a gathering.

In the General Assembly of the following day Mgr. Farrugia spoke about Malta and the Blessed Eucharist, tracing back the origins of this devotion to the first preaching of St. Paul. That the ancient Church of Malta was distinguished for Eucharistic devotion of no mean sort was

plain from the catacombs of Notabile, the ancient capital, in which the Christians took refuge against the Saracens and where the priests carried the Blessed Sacrament to preserve It from profanation. The next oration was practically lost upon the audience because of the small voice of the orator, M. John Galea. The audience, however, was compensated for this loss by the address of Father Anastasio Cuschieri, O. C. D., who in a vibrant voice showed the reasons for having celebrated everywhere Masses of reparation for the insults offered to Jesus Hostia. This address made a deep impression because the learned theologian knew how to present his propositions in very modern language, with illustrations and allusions drawn from everyday life. From a study of this oration alone the reason of his popularity with the younger generation is clearly evident. The final paper at this session was an historical account of Eucharistic devotion in the Church of Africa. Beginning with the first vestiges of the Faith in this once flourishing corner of the Church, the author proceeded to show that during the last twenty years more than two hundred churches had been built. The same idea was developed at greater length on the following day in the French literary section by the Archbishop of Carthage, the Primate of Africa.

The third General Assembly was opened by Cardinal Bourne with an English address. Followed a paper on the Eucharist and children, especially in the light of the recent decree of Pope Pius X. This paper was especially interesting because it furnished many sidelights on the customs observed at First Communion in Malta and the manner in which the little ones were there prepared for the great day. But the outstanding paper at this section—perhaps the outstanding paper of the entire Congress—was by Father Augustine Gemelli, originally a Socialist agitator, subsequently the standard-bearer of the Catholic forces.

Father Gemelli, who has since founded the University of the Sacred Heart at Milan, with its many subsidiary works, spoke about the "Eucharist and Lourdes." The subject was very actual, inasmuch as he had recently engaged in a public argumentation with Socialists and materialistic professors in the universities regarding the genuineness of the cures at the famous shrine. A report of that public dispute was published by him and reëdited a half-dozen times in enlarged form. It formed the basis of the lecture, which showed that most of the cures at Lourdes took place during the processions of the Blessed Sacrament. Even those, he maintained, who did not unite themselves with Jesus through Holy Communion did so at least by a spiritual Communion. The paper was received with every mark of attention and consideration.

The literary labors of the Malta Congress were divided into a French section, presided over by Mgr. Heylen, and an Italian section, presided over by Cardinal Lualdi. In the French section Mgr. Odelin, Vicar General of Paris, pointed out the Eucharistic phases of Maltese history. He aroused a storm of applause when, in closing, he took upon his lips the words of Joseph de Maistre, who said that when England and France would unite in an apostolate the world would soon become Catholic. After that there was a long and erudite paper on the development of devotion to the Kingship of Christ, especially as manifested through adoration of the Blessed Sacrament. At the Congress of Madrid this sovereignty was accentuated by the solemn procession and the official reception of the Blessed Sacrament in the King's Palace. Since that time Cardinal Mercier and the Belgian bishops in a collective letter had called upon all the parishes to introduce perpetual adoration in order to further the social reign of Christ. France, through the letter of Cardinal Amette to the French bishops designating the first Sunday of Advent, 1912, as a day of

reparation through Eucharistic adoration, had vastly popularized the movement. It remained for the Congress of Malta to designate a day each year on which adoration might be observed all over the world, to the end of emphasizing the social reign of the Master. A long debate followed this suggestion, since it was difficult to agree upon a determined day. At the second session a profound paper by Father Albert Bettinger, S. S. S., on the Eucharistic teaching of St. Paul, was warmly received, because it set a strictly dogmatic standard for future papers.

In the Italian section most of the papers were of a practical nature. Thus, M. Catalanotta suggested the establishment everywhere of a monthly hour of adoration, the Forty Hours' devotion, an annual Eucharistic day and the Pages of the Blessed Sacrament; whilst Father di Lorenzo, approving of the Eucharistic day, suggested how on such an occasion the indifference of Catholics might be mended. In this section Father Gemelli was received with applause when he arose to speak on the Eucharist and its influence upon the intellectual classes. Having just returned from Germany, where he had prosecuted studies at the University of Berlin, he argued in favor of introducing into Italy some of the German methods of spreading Eucharistic devotion. Thus the wide dissemination of scientific and historical tracts on the Eucharist could not but produce untold good. He told how in Germany various classes of people, especially university students, were in the habit of making visits to the Blessed Sacrament, during which there were short discourses on the philosophical and theological aspects of Eucharistic teaching. Father di Lorenzo and Father Charles Boletti were amongst the staunchest supporters of these suggestions, as was also Father di Leo, who had a valuable paper on the best means of popularizing the resolutions taken at the Malta Congress and of realizing them practically. All these discussions in the

Italian section resulted in a printed series of resolutions under nine heads, with ample explanations and developments of each respective resolution.

Since the Maltese have a large dash of Saracen blood in their veins, and are consequently highly imaginative, we can understand why this Congress presented certain solemnities which were unique as well as impractical in any other place. Thus, for instance, there was a large First Communion service at which no fewer than one hundred and twenty thousand children approached the altar for the first time. The Mass was offered up in the Church of St. Publius by the Legate, who was assisted in distributing the Sacred Host by five bishops and six priests. Mgr. Emard, Bishop of Valleyfield, Canada, remarked in his address at the French literary section that he had never witnessed in his life such "a holy confusion." The little ones fairly scrambled to the altar-rail in their eagerness to receive the Bread of Life, crying out in holy familiarity: "Give it to me!" "Give it to me!" After Mass they marched through the narrow streets of the city singing Eucharistic hymns, which they interlarded with cries of, "Long live the Pope!" "Long live the Pope—King!" The good Canadian bishop remarked that, if men were seeking to assert the social sovereignty of Christ, the solution had been found at Malta, where the Master had claimed the undivided love of the little ones. Their faith was so deep and spontaneous that he had no doubt but that they would be loyal to Christ to the end.

Perhaps the most unique service of any Eucharistic Congress occurred at Malta when the Cardinal Legate left the Cathedral of St. John with the Blessed Sacrament to bless the sea from a platform which had been erected on the higher wall looking to the northern part of the bay. In the distance lay a long black line of English battleships. They gave no sign of recognition of what was going on.

But around them on all sides were hundreds of smaller vessels of all kinds, gayly decorated and filled with people. The shores of the island were filled with unnumbered thousands. When the Legate lifted the Monstrance, the artillery on the island boomed a salute, whilst the siren whistles of the crazy craft in the bay attested the unblushing faith of those who rode them. It was almost a savage act of adoration—this delirium of noise, this booming of cannon, this shouting of the people on shore and craft! But it was significant of a faith that was willing to profess its allegiance to the Hidden Master in face of all the world—even the grey, smoking sea monsters a few miles out on the ocean.

The closing scene in the Eucharistic Congress was the solemn procession of the Blessed Sacrament through the streets of the city, turned into one long lane of fragrant flowers. When the Legate first came he expressed his surprise and admiration at the abundance of flowers everywhere in evidence. Surely, the Heavenly Gardener must have arrested their natural withering. For on the closing day of the Congress there was scarcely a wilted blossom in sight. One would have thought them freshly cut and just placed in position. From two o'clock until seven the Cardinal Legate marched through these fragrant streets. At the public square Floriana he placed the Monstrance upon an improvised altar that was fairly hidden in flowers. There were at least one hundred and fifty thousand people gathered in the place. The strangers present remarked the religious decorum in this vast throng. Those who had been at other Congresses marveled that such a mass of people could remain so noiseless. It was the best proof of the religious education imparted through generations of these docile children of the Church. Hardly was the Benediction over when night fell upon the gathering with

real southern rapidity. And as soon as it was dark the city became aglow with lights, as if lit by angel hands.

That night the island glowed with millions of eyes of light. All the monuments, with the exception of the Governor's House, were illuminated with multi-colored bulbs. On the main avenue—the Via Reggia—there was not a dark dwelling. Those who were present stood aghast at the generosity of this people, eager to honor publicly the King of its heart. But those who had eyes to see behind the earthly veils descried the light of Faith burning a million times more brilliantly than the lights that shone from every house and monument.

CONGRESS OF ROME

May 24-29, 1922

After the carnage of an international war it was but meet that there should be an international meeting to establish peace on a permanent footing. True, there had been peace parleys, but the representatives of the various nations participating in them had as little hope of a lasting peace as did the world which at first followed their deliberations attentively and then came to look upon them with questioning eyes. For it soon became evident that the Peace of Versailles could not be enduring, for the very simple reason that in the deliberations of the Council there had been no thought of the Prince of Peace. It is to the eternal credit of an American Jew that during the peace negotiations he was the only man to stand up and demand publicly that the Name of God be mentioned in the deliberations, as also in the instrument of peace that was to be drawn up.

During the war Pope Benedict XV, in the face of almost insuperable difficulties, had maintained a strict neutrality. Because his kingdom was above all earthly kingdoms, and

because he was the common Father of all the faithful, he alone could afford to ignore national ambitions and harangues. Repeatedly he laid down the principles upon which the warring nations might come to an understanding. When the struggle had reached the point where it was clearly suicidal, he proposed his famous "Fourteen Points." These were rejected by President Wilson, although he himself later on returned to the fundamental propositions of the Sovereign Pontiff, as far as that could be done consistently with his own ideas and plans. When the nations finally did agree to lay down arms, the world looked to the Catholic Church for the one workable basis of international peace. Having remained neutral during the conflict and desiring no prizes in the international lottery and parceling up of nations, Rome, the Eternal City, was alone able to lay down the eternal principles of peace.

At the Congress of Lourdes, which almost coincided with the outbreak of hostilities, peace through the Eucharist had been very much to the fore. And Pope Pius XI was in full accord with the Eucharistic program there proposed and envisaged from every possible angle. His whole life had been characterized by an intense and practical love of the Eucharist. As a young man, destined to spend many years among the tomes of the world's richest libraries, he had given vent to his apostolic zeal by gathering the chimney-sweeps of Milan in the Cenacle, where he prepared them for their First Holy Communion. Knowing the child heart, he insisted that this great day be surrounded with unforgettable pomp and splendor. His Eucharistic zeal showed itself also in the numerous catechism classes he conducted for various groups of young people in preparation for the reception of the Lord's Body. During his years as librarian of the Ambrosian he was the very personification of a successful catechist. Not only did he himself teach, but he founded various organiza-

tions of women to carry on and multiply his work in different classes of society. He imparted solid instruction to these various associations of volunteer catechists and social workers in his sermons, so that they might be prepared to reveal the hidden riches on our altars. Not content with this, he dug out of the libraries old documents that illustrated the Eucharistic longings of Catholic peoples in all times and places. Thus, amongst other things, he published for the first time a document of St. Charles Borromeo explaining spiritual exercises that would make the reception of the Lord's Body delightful and fruitful. When a diocesan Eucharistic Congress was held in Milan, his quiet but efficient work contributed much toward its success. And when he ascended the Pontifical throne and declared it to be the ambition of his reign to restore "the peace of Christ in the reign of Christ," those familiar with the resolutions of the many International Eucharistic Congresses knew instantly where his heart lay. The recent institution of the Feast of the Social Sovereignty of Christ is but a dramatic realization of the ambition he felt leaping up within him when he first put on the Fisherman's ring. All the world knew the Eucharistic love of the new Pope; when, therefore, the time came to show that the Church of Christ had a platform to propose for the peace the world wanted and needed, there was no doubt that Pius XI would come out boldly for the Blessed Sacrament as the solid bed rock of international understanding and friendship.

The twenty-sixth International Eucharistic Congress was, therefore, the Catholic Church's program of international peace. It was to attempt what the politicians had failed to do. "The Universal Kingship of Our Lord in the Eucharist" was the theme decided upon for the forthcoming Congress. Pius XI approved it on February 25, 1922. It is a document of such importance and such com-

prehensive sweep that it deserves to be studied carefully at all critical junctures of history.

THE PEACEFUL KINGSHIP OF OUR LORD IN THE EUCHARIST

"Rex pacificus magnificatus est"

I. Peace for the Individual—In the Intellectual Order:

The certainty which faith in the Mystery of the Altar brings, with it brings also certainty with regard to all dogmas. Peace of the mind is born of this certainty. Communion nourishes and increases this peace by nourishing and increasing faith and the certitude proper to faith.

II. Peace for the Individual—In the Moral Order:

This peace depends on the reign in the soul of grace and of all the virtues as well as the gifts of the Holy Ghost issuing from grace. Communion nourishes and gives growth to grace and to all the virtues.

III. Domestic Peace—Peace in the Family Circle:

It is by Communion especially that the grace of the Sacrament of Matrimony preserves its strength. The strength which the Eucharistic Bread (the bread of the strong) communicates to the married couple to enable them to fulfill their duties without ever growing tired of them and to support without impatience the burdens of a home. The necessary reconciliation before Communion. Union between the members of the family when everyone has been to Communion.

Pacifying effects of the First Communion of children.

IV. Peace in Professional Life:

Adoration and Communions in a body of professional or charitable associations. The Eucharist gives to all Him for whom there is no acceptance of persons.

V. Peace in the Parish Life:

By the obligatory confraternities of the Blessed Sacrament. Bonds which these confraternities create between their members. The touching impression made upon the faithful, and upon the poor especially, when these confraternities accompany solemnly the Blessed Sacrament to the humblest sick person.

VI. Peace in Society:

At Holy Mass the reading and explanation of the Gospel by which the Christ of the Eucharist instructs us, encourages us, reproaches us, teaching individuals to forgive one another and to treat one another with justice and love. Now, these two virtues are the principal sources of peace. The drawing closer together between the classes by Communion at the same table, by visits to the Blessed Sacrament, which grants audience to the least of the little ones as well as to the greatest of the great. Fusion of voices and hearts in Eucharistic ceremonies.

VII. Peace in Nation:

The different regions of the same country when holding together National Congresses cannot take into count their rivalry before Him who is the same for all villages and for

all cities. The influence of the services, Communion, processions of National Congresses. The friendships and solidarity which arises therefrom.

VIII. Peace Between Nations:

In the International Congresses shall shine brilliantly the unity of faith and the unity of love of the nations with regard to the God of the Eucharist, which should logically bring peoples to unity in justice and in charity.

IX. The Sovereign Pontiff:

Prince of Universal Peace by the Eucharist, whose worship he assures by sending everywhere ministers of the altar, by awakening the sleeping or lukewarm devotion of the shepherds and of the sheep.

X. The Peaceful Host:

The Eucharistic source of peace with God for humanity. The peace of the world with God, source between men.

Invitations were sent to all the bishops of the world asking that prayers be offered up for the success of this important gathering, which was destined to show the short-sightedness of the purely secular peace conventions. This appeal was so touching that in every corner of Christendom the faithful stormed heaven with prayers. Great spiritual favors were showered by the Pope on all those who should join in these prayers, others and still more precious on those who should turn their footsteps in the direction of the Eternal City. The responses that came from all quarters must have consoled the heart of the Holy Father. Surely the members of the Permanent and Local Committees were impressed for they at once set to work to make the most gigantic preparations for the spiritual enter-

tainment of the congressists as also for their intellectual and apostolic enlightenment. As happened at the first Congress of Rome, a preponderating place was given to ceremonies which could be enacted only in such a sacred place as Rome. Of course this does not mean that the intellectual side of the work of the Congress was in any way slighted.

The Congress itself opened May 24, at four o'clock in the afternoon, in the famous Belvedere Court of the Vatican. There were sixteen cardinals in attendance and more than two hundred bishops. The Holy Father was received with loud applause. Cardinal Vannutelli, who had presided at six international gatherings, pronounced the opening discourse, in which he rapidly outlined the purpose of these assizes and more specifically the meaning of the Congress of Rome. Maintaining a magnificent impartiality, he showed first how the nations had destroyed peace; then how in their efforts to patch it together again they had almost made themselves ridiculous in the eyes of the world. He traced back all the recent horrors to apostasy from Christ. This Congress was to be a colossal gesture of return to Him. And the world need not to go on a far-off pilgrimage to find the Master, for He dwelt in every church of the world in the Blessed Sacrament. But as Rome was the seat of the Universal Father, whose words were listened to and obeyed by the Christian world, it was fitting that on a rare occasion like this the world should come to the Father's feet to pledge its willingness to forget past differences. And the mutual understanding that such a gathering as this must engender could be perpetuated and strengthened everywhere by the reception of frequent Communion. These and many other things the eminent Prince of the Church said in his memorable address.

When the Pope arose on his throne there was a winning smile on his face. Apparently he was glad to see so many

of his children gathered before him. He was a real father. His first words were, "Blessed be Jesus Christ!"

"In all eternity," answered the people.

"May He be praised and thanked at every moment!" the Holy Father replied.

"In the Blessed Sacrament," the people answered once more.

And then Pius XI said, "May the Heart of Jesus in the Blessed Sacrament be praised and thanked at every moment!"

This brief dialogue between the common Father and his children established a feeling of sympathy which nothing else could have produced. The Holy Father was evidently pleased with them, for he smiled, fairly beamed, upon them. Probably many of those who stood around him did not see him, for there was scarcely a dry eye in the vast audience. But, if the people did not see distinctly the figure, they could hear the Father's voice. For Pius XI is a strong man physically and his voice is clear and resonant. With a distinctness which made every syllable of his discourse stand out unforgettably, he delivered the following oration, which was three times interrupted by rounds of applause:

Most opportunely, Eminent Cardinal Protector, you whom I call the predestined Pontifical herald of these Eucharistic assizes, most opportunely have you pointed out that an uninterrupted series of twenty-five Eucharistic Congresses has preceded the present one, and that after a long interval, caused by the awful war and its gigantic upheavals, by the terrible scourge of blood and fire and tears which has visited poor humanity, this twenty-sixth Congress inaugurates a new series.

In all that begins, in all that begins again, there is a special solemnity, a special grandeur and promise.

And with this Eucharistic Congress, the first of a new series, must begin, and by the grace of God, by the infinite goodness and mercy of the Eucharistic Heart of Jesus, will begin, that full pacification which is the first and indispensable condition of all social reconstruction. That is to say, there must begin a real and true regeneration which consists in the return of society to Jesus Christ and the return of Jesus Christ in human society; the regeneration which holds in itself the truest, soundest substance of all reconstruction and reconstitution.

The pride and vainglory of the human mind have driven out Jesus Christ, exiled Him, confined Him in His solitary tabernacles; unbridled lust for worldly goods has made the minds of men mutually bitter, barbarous, hostile. Together with the banishment of the Lord, peace has left humanity.

The Sacrament of the Eucharist, solemn recognition, solemn adoration of this the most holy among all holy Sacraments, most Divine among Divine things, that is the remedy. Here it is, where the human mind bows itself before the majesty of God, offering Him the homage of faith which believes, sees not, but adores and acknowledges; it is in this Sacrament that minds become softened and regain gentleness; it is in this Sacrament that all are seated at the same table and feel themselves truly brothers, great and small, masters and servants, rulers and ruled.

Peace, the peace that all are seeking because it has not yet returned to spread its white wings over troubled humanity, the peace that the world cannot give because it can offer nothing more than goods unworthy of the human heart and insufficient for its happiness, this peace Jesus Christ in the Blessed Sacrament alone can give.

You have asked Him, and He comes to you; breaking the silence of the tabernacle once more, He is seen amongst men and peace smiles on the world. Not the image, but the living reality of that peace, which the world cannot give, but neither can it take it away. You are the true peace, you who have come from all parts of the world, from all the countries harried only yesterday by the awful war, come here forgetting the past, remembering only the bonds of unity joining you in the faith and charity of Jesus Christ.

My dear daughters of the International Union of Catholic Women, you have just given an eloquent example of this great thing. Always first, the Christian women—at the Sepulchre, at the Cross—you, my dear children, have followed them here, in a wonderfully impressive assembly, a magnificently solemn representation of all those who are following you in spirit, a superb flight of souls coming to rest here, in this land sanctified by the blood of martyrs, in this Rome through which Christ is Roman, Rome which, for that very reason, is the country of all Christian souls wherever they may be, from whatever corner of the world their prayers may arise.

Welcome, then, in your Father's house, the house of peace, the peace we all desire, of which all feel with more or less urgency the need: all, in the complete light of faith, in the impulse which seeks salvation, where alone it can be found, all in the one same recognition of the need that human society should turn to God, that God should turn Himself to human society. And God will return; it is through you, my dear children, that He will return. You will open to Him the doors of your souls, your hearts, your families, your countries. All doors will be open to the loving command of your faith, the salutary

example of your piety. Indeed, all these great things are already gained. Your presence here is the happy assurance of it. Already I see you in unending procession through the historic streets of the Eternal City, in your midst the King, the immortal King of centuries. You have attacked with gentle violence the Heart of God, you have brought Him from His tabernacles, have said to Him: *Intende, prospere, procede, et regna*, and He comes and reigns in your hearts, and through you will reign throughout the world.

There is the Lord back with His people; wherever in days to come a Eucharistic Congress shall be held, in great place or small, there the Lord will truly have reigned. He will have come back to the inner depths of human life, and not only private individual life, but public life in the full light of day, full current of human events. It is a great thing for which we have to thank the Lord, and draw hope for the future. Jesus will reign, He will truly return to the place which is His, which His divine rights give Him, the place to which the voice of His children is calling Him, your voice, my beloved children.

We are in the holy month of May, the month of Blessed Mary. Your Congress, your work, proceeds in the month dedicated to her in the regard of all the beauty, all the sweetness, all the moral purity of which she is the highest symbol. Today is the day of Maria Ausiliatrice, the day which records the great help of Mary always given to her people, Mussulman power vanquished at Lepanto, the Vicar of Christ led back almost by the hand of Mary to his Rome whence violence had exiled him. And today again Mary will be among you. I seem to see—glorious vision—Mary herself leading back Jesus, her and our Jesus, through the streets of Rome. To you, by beloved children,

will be given the high honor of forming a surrounding bodyguard to this glorious march of Jesus and Mary.

May your piety, your devotion, the spectacle of your faith be seen, just as the spectacle of your charity in peace has done such honor to Jesus and has already said to the pagans of today: Come and see how the peoples love one another in the name of Jesus—may they be such as to say to all present and far off, living and to come, that the Eucharistic Congress of Rome has not been unworthy of the holiness and grandeur of this city so dear to the Heart of Jesus. And may this edification, with the very present benediction of the Lord, bring about, as is done by the example which attracts other hearts and other souls, that they, too, may be gently drawn into the shining current of your faith, and from that honor may accrue to Mary, honor to Jesus, immortal King of centuries, and may the Heart of Jesus be greatly glorified as it was once by the brave confession, by the blood and death of those martyrs whose tombs and relics you have come to venerate.

May, then, the Benediction of Almighty God descend on you, on the works to which you give yourselves, on all you do to the glory of Jesus in the Holy Eucharist; of it we sign and pledge the Apostolic Benediction which, with deep affection, with thanks to God who has brought you, with thanks to you who have come, from the depths of Our Heart of a Father We impart on you.

At the close of his discourse the Holy Father turned familiarly to the members of his august senate, conversing with the cardinals. He spoke with the members of the Permanent Committee. He had a kind word for some of the distinguished nobles who had come to Rome to worship

the Carpenter's Son and show Him glory. Quitting his throne, the Pope blessed the people and smiled upon them. Then he left for his own apartments.

Ascension Thursday saw St. Peter's crowded early with a vast throng of people, despite the fact that a street-car strike had been enforced. By all manner of conveyances the faithful had found their way to the basilica. When the Holy Father was carried on the *sedia gestatoria* into the sacred precincts, a mighty shout went up. When this died down a massed choir of seminarists from all the Roman colleges intoned the plain chant salute, *Tu es Petrus*. The same choir, divided into two sections and placed on both sides of the transept, chanted Tierce in preparation for the Papal Mass. Then His Holiness ascended the altar and went on with the sacred rite, majestically, solemnly, devoutly. He was every inch the representative of Jesus Christ. One almost felt in seeing him say Mass that he was vividly conscious of carrying on a heart-to-heart talk with the Hidden Master. What passed between Jesus and Pius XI during the Holy Sacrifice the world will never know, but it may make guesses from the efforts of Christ's Regent to promote Eucharistic devotion. When he had finished, the dual choir, as if challenging the foolish protestations of the world, fairly shouted out:

"Christus vincit!"....."Christ conquers!"

"Christus regnat!"....."Christ reigns!"

"Christus imperat!"....."Christ commands!"

There was no doubt in anyone's mind that this twenty-sixth International Eucharistic Congress was the answer of the Church to the false pretensions of the politicians who had tried to manufacture an international peace out of greed, called diplomacy; out of ambition, called statecraft.

That afternoon a pilgrimage set out on foot to the catacombs of St. Callixtus, outside the City Walls. The weather was most favorable. The Appian Way, over which so many Roman conquerors had come back to the heart of the Urbs to receive triumphal honors, was crowded with pilgrims leaving the city now for the burial places of those who in death had triumphed over the world. On the journey they passed the little shrine where, tradition tells us, St. Peter, fleeing from persecution in Rome, came face to face with the Master.

"Quo vadis?" "Whither goest thou?"

"Romam. Iterum crucifigi." "To Rome to be crucified again."

And then and there Peter interrupted his flight and returned to the City of the Caesars to find a cross, upon which, unlike his Master, he would be nailed head downwards, for he knew himself to be a sinner who in a moment of weakness had betrayed the Christ. And from that day to this the Church has had no doubt about the way she must ever travel. These thoughts, probably, surged through the minds of the pilgrims as they passed the little wayside church.

There were about twenty thousand people gathered at the catacombs to hear the address of Cardinal Pompili, Cardinal Vicar of the city. The Trappist Fathers—who these many years have looked after the maintenance of this catacomb—had made ample preparation for the convenience of the visitors. The dominating thought in the Cardinal's address, as also in the words of Bishop Heylen, was peace. Both gave commentaries from different angles on the Pope's words of the preceding day. Bishop Heylen, with a dash of historical imagination, said: "No place, perhaps, speaks more eloquently of peace than this. It reigns here in the subterranean galleries of the catacombs

when, outside, the world offers nothing but dissensions, violence and injustice. When they issued from the catacombs, where they had prayed at the tombs of the martyrs, the first Christians carried peace in their hearts and preserved it amidst torments and amidst sufferings even unto death." Following the addresses a procession was formed, which after threading the dark underground passageways took the road leading past the seven churches to the Basilica of St. Paul outside the City Walls. That night a solemn service of adoration was observed in the Dominican Church of Santa Maria Minerva, where reposes the body of St. Catherine of Sienna, who in her day was one of the strongest advocates of frequent Communion.

On Friday Pontifical Mass was celebrated by the Cardinal Vicar of Rome in the Church of Santa Maria in Navicella. In the various national churches of Rome, Masses were offered up at the same hour for congressists of the respective countries. That night nocturnal adoration for men only commenced at ten o'clock in St. Peter's. At the same hour nocturnal adoration for women began in the Church of Santa Maria Maggiore. A vast electric cross, glistening on the cupola of Michelangelo over the tomb of St. Peter, served as a guiding beacon to the congressists. At eleven o'clock the Holy Father entered St. Peter's surrounded by a small cortege of ecclesiastics. He came this time in the capacity of a humble follower of Jesus, and therefore made a sign that there be no shouts of acclamation. He knelt humbly before the Blessed Sacrament, which had been exposed on the Papal altar. He joined in the singing of St. Thomas' imperishable hymn, *Adoro te*. He listened attentively to the *ferverino* of Mgr. Bartolomasi, Bishop of Triest. About twenty minutes after midnight His Holiness began the Holy Sacrifice of the Mass. There was no singing; there was no pomp. Both the assistants recited the *Credo* with the Holy Father. Five thou-

sand Hosts were consecrated by him at this Mass. But it was soon discovered that the number would not suffice. When he had finished the Sacred Action Pius XI joined the bishops and priests in distributing Holy Communion. He thus spent more than one hour and a half. Several times the Archpriest wished to substitute a bishop in his place; His Holiness firmly refused to leave until the distribution was completed.

Saturday was a day of intense activity at the Congress. At eight o'clock there was general Communion for Christian mothers in the Church of St. Augustine, where rests the body of that ideal Catholic mother, St. Monica. At the same hour the same service was celebrated for the children of Mary in the Church of St. Agnes on the Via Nomentana—the most fitting spot in all the world for such a service, since it was there that the flower of Christian girlhood was offered up to Him who “loves to feed amongst the lilies.” That same day there was a general Communion of students in the Basilica of San Clemente, where we have some of the earliest symbolical representations of the Eucharist in the so-called “Lower Church,” which dates back to the time of St. Paul, whose disciple Clement was. In the Church of St. Ignatius there was a general Communion for men. At ten o'clock there was a Solemn Pontifical Mass by Cardinal Vannutelli in the basilica of Santa Maria Maggiore, where reposes the body of Pope St. Pius V, who did so much for Eucharistic devotion in the days of the Counter-Reformation. That afternoon at four o'clock there was a general meeting in the Church of the Twelve Apostles, with addresses in Italian by Gennaro de Simone, a noted Roman judge; in English by Mgr. J. Grosh; and in French by Mgr., now Cardinal, Chollet of Cambrai. At six o'clock that night there was the solemn consecration of Catholic young women to Our Lady in the Basilica of Santa Maria in Transtevere, where, tradition

tells us, a fountain sprang up at the time of the Nativity of Our Lord.

Another imposing celebration of the Congress occurred on Sunday morning, when the Holy Sacrifice of the Mass was offered up in the Colosseum by Mgr. Bartolomasi, in the presence of twenty-five thousand people. By permission of the Government an altar had been erected upon the sands where so many Christian heroes had laid down their lives for their belief in Jesus. The tiers of seats from which the Romans once looked down upon the bloody spectacles had been set in readiness and partitioned off for the representatives of the various nations. One could hear the praises of the Eucharist being chanted in at least a dozen different tongues. In orderly ranks and collectedly, the pilgrims marched down upon the sands, not to die, as their forebears of the Faith, but to profess their belief in their Master by receiving Holy Communion. Scores of priests and bishops were occupied in the sacred rite. It was a moment never to be forgotten! It transported one back easily to the days when the profession of Christianity meant taking one's life in one's hands. And those who communicated that day on that blessed spot felt, at least at the moment, that they would suffer anything rather than deny Him whom they had just welcomed in their hearts.

The solemn procession of the Blessed Sacrament on Sunday afternoon was the most glorious religious spectacle seen within the walls of the Eternal City since the loss of the temporal power of the Popes in 1870. Probably the feeling of the people, pent up during all these years, burst forth all the more spectacularly that afternoon. The procession started from the Basilica of St. John Lateran at four o'clock, just as two aeroplanes arose above the crowd and released a large number of white pigeons. This was a signal for the procession to move. There came in suc-

cession: Boy Scouts; Catholic children; various associations of young men; associations of men; confraternities; seminarists; members of religious orders, secular priests, prelates; members of the Chapters of the various city basilicas; nearly three hundred bishops and twenty-two cardinals in scarlet *cappa*. Then came the Blessed Sacrament, carried on an improvised throne by the Roman patricians, whose servants in full livery walked beside them carrying lighted candles. Five rows of children dressed in white, strewing flowers, marched before the Sacred Host, symbolizing the five parts of the world. In each group there were twenty-five children representing the twenty-five cities in which International Eucharistic Congresses had been held. In the section reserved to the delegates of the Congress the place of honor fell to Spain, which had more representatives than any other country. Then followed in the order of numerical importance the French, Belgian, English and American groups. The procession halted at five churches, where Benediction of the Blessed Sacrament was given. At each station the Blessed Sacrament was taken up by a different Cardinal. They were, in succession, Cardinals Vannutelli, Granito di Belmonte, Merry del Val, Bourne and Pompili. The procession arrived at the Santa Maria Maggiore at six o'clock. After that it marched to the Colosseum and then returned to St. John Lateran. It was eight o'clock when the triumph was over. The city, in the meantime, had become a living flame of light, especially the buildings facing the square of the Lateran basilica. Upon the cupola of St. Peter's there appeared in the night a huge monstrosity outlined in electric light. It was a fitting close to this second Roman triumph of the Eucharistic Master.

On the following day, thirty-five thousand people appeared in St. Peter's to thank God for the graces which had been showered upon the city during the week. Shortly

after eleven o'clock the Holy Father was carried to the altar where, donning the pontifical vestments, he intoned the *Te Deum*, to which the assembled thousands replied. Benediction of the Blessed Sacrament was given by him whilst the trumpeters in the cupola saluted the King of kings. Before leaving the basilica, the Pope turned to bless the people. It was the end! The Vicar of Christ left for his apartments by a side entrance. The vast concourse of people lingered in the piazza before the world's Cathedral. But the Holy Father did not appear again because he was speaking familiarly with the members of the committee in the Throne Room of the Vatican.

Just what the Holy Father experienced during these blessed days he was not loath to communicate to the Cardinal Vicar of Rome. He wrote:

To Our Beloved Son, Basilio, Cardinal Pompili, Our Vicar-General:

A few days ago, surrounded by an immense crowd of beloved children, assembled in this fair city from every part of the world to glorify Jesus in the Holy Eucharist, We had the pleasure of inaugurating the twenty-sixth International Eucharistic Congress and to express a pleasant hope and every confidence in the complete success of the important event. That hope has been realized in a manner which fills Our soul with holy joy. In the past few days We have followed with deep interest and with increasing emotion the development of the programme, joining in spirit in all that was done, whether at the Eucharistic sessions or at the sacred functions. And We marked with particular satisfaction, not alone the piety and zeal, but also the enthusiasm with which the faithful desired to show their filial tenderness toward their sweet Jesus, the Host of Peace and love, and to honor the

Divine Prisoner of the Tabernacle with religious demonstrations worthy of the city, which is the center of the Catholic world and the seat of the Vicar of Jesus Christ. A memorable completion, then, and a glorious finish of the work of the Congress was yesterday, in which the city of the Popes and Martyrs celebrated the apotheosis of the Eucharist borne in triumph through the festively decorated streets, amidst innumerable crowds applauding in the transports of religious enthusiasm. It is an event of such great and universal significance that it will form a bright page in the records of Christian Rome. Extremely gratified by this profession of faith and devotion to the Blessed Eucharist, We thank, in the first place, the Divine Mercy, which amid the bitter trials of such calamitous times has been pleased to reserve for Us at the beginning of Our Pontificate a comfort greater than any which We could have expected. But Our satisfaction could not but be extended to all those who, with remarkable activity, have contributed to the success of these fetes, and We particularly offer the expression of Our paternal gratitude to you, beloved son, and your immediate coöperators, as well as to all the members of the various committees, who by their energy have contributed to such a triumphant result. And now that the Catholics of the whole world have consecrated in this center of Christianity their hearts to Jesus, Victim of love for humanity, We shall continue to pray that the treasures of eternal life gathered in these days of joy and propitiation at the tomb of the holy Apostles, on the arenas stained with the blood of the martyrs, in the majestic Roman basilicas, and, finally, in the mystic recesses of the Catacombs, shall not be dissipated; that they may prove the promising beginning of the second series of Eucharistic

Congresses. May it please Jesus, Prince of Peace, to extend His Kingdom to every social assemblage, so that the souls of all men, united in a brotherly embrace of faith and love on the earth, already inundated with blood and tears, the beautiful rainbow of peace may show forth, and from the mystic ark of the holy tabernacles may go forth the dove with the olive branch.

With this wish of the heart and with this sweet prognostic, We impart the Apostolic Benediction with all Our heart to you, beloved son, to your zealous coöperators, to the various committees of the Eucharistic Congress, and to all who in these holy days have offered to Jesus Christ in the Blessed Sacrament the flower of their piety and devotion. From the Vatican, May 31, 1922.

PIUS XI, POPE.

CONGRESS OF AMSTERDAM

July 22-27, 1924

Conditions in Holland had changed mightily since 1880, when Bishop Snikers of Harlem had bluntly told Mlle. Tamisier that his people were in little sympathy with spectacular demonstrations in honor of the Blessed Sacrament on Dutch soil. Since that day the Dutch O'Connell, Mgr. M. H. Schaepman, by his eloquence and political astuteness had succeeded in shaking off the shackles which his Calvinistic fellow countrymen had placed on the Bride of Christ. After this great victory in Parliament the Church in Holland enjoyed equal rights with the established religion in all points save permission to conduct religious processions through the public streets. It is easy to understand how a generation of men who had suffered in their bodies and fortunes for the Faith, when liberty had been finally obtained, would set themselves in good earnest

to the task of organizing religion thoroughly, systematically and unshakably. It is true to say that no corner of the Master's vineyard had been better cared for or more intensively cultivated. This devotional preparation never left out of count the Martyrs of Gorcum, who refused to deny the dogma of Transubstantiation. They have come into their own since the liberation of the Church. It is an established fact that when their feast day comes around each year little white flowers blossom upon the bush that grows in the soil that was watered by their blood—twenty-two in number—because there were just twenty-two martyrs. But in July of the year 1924 the flower of desire bloomed in the heart of every Dutch Catholic. For the word had gone abroad during that year that there would be held in their land an international festival in honor of the Eucharistic Master. The long years of devotional apprenticeship helped the Dutchman to lay aside his native stolidity in his new enthusiasm for the forthcoming carnival of Christ.

How eagerly the Hollanders entered into the idea of the Congress can best be gathered from the earnestness and thoroughness with which they prepared for it. The many poets of the land began to sing in the strains of von der Vondel. His poems, never neglected, became now the common talk of the faithful. Lesser poets who had sung of the Eucharist were also brought from the tomb of obscurity and neglect. The fourteen Catholic dailies, which these two million Catholics support liberally, kept the idea before the popular mind. Because the land is small and the hamlets necessarily contiguous, the smallest details of preparation became the subject of conversation which, after all, was the most effective means of advertising the Congress. The Dutch bishops, who had long since learned that the best way to secure and retain the loyalty of their people was to take them into their confidence, frequently make known the various stages of progress in the preliminary preparations.

A committee of outstanding Catholics was formed to arrange for every contingency. Money flowed in like water, so that nothing need be foregone that would add to the glory of the festival. And when the word went abroad that Cardinal Van Rossum, the first Dutch Prince of the Church since the Reformation, had been selected to represent the Pope at Amsterdam, the joy of the people knew no bounds. The letter of Pius XI, indicating his desire to have the question of atonement through the Eucharist discussed from every possible angle at the Congress, aroused to a higher pitch, if such a thing were possible, the enthusiasm of the people.

The coming of the Cardinal by boat from IJmuiden to Amsterdam was a real triumph. Immediately on descending at the Central Station he drove to the Church of St. Willibrord, which had been designated as the central theatre of the festivities for the week of the Congress. Here the prescribed ritual for the reception of a Papal Legate was gone through. After an address by Mgr. Callier of Harlem, the Legate himself spoke in his native Dutch with a fervor and directness which met instant favor with the people. And there was every reason in the world why his heart should leap, for more than half a million strangers were in Amsterdam by this time. The following morning Masses were said in all the churches for the purpose of drawing down the blessing of heaven upon the deliberations of the next few days. The formal opening itself took place on Wednesday evening at six o'clock in St. Willibrord's Church, which had been turned into an auditorium after the removal of the Blessed Sacrament. Upon the rostrum there were to be seen in scarlet robes seven Princes of the Church: Cardinal Bourne of Westminster, Cardinal Piffle of Vienna, Cardinal Bertram of Breslau, Cardinal Schulte of Cologne, Cardinal Dubois of Paris, Cardinal Reig y Casanova of Toledo, Spain, and Cardinal Sincero, Secre-

tary of the Sacred College in Rome. There were present twelve archbishops and thirty-four bishops. It was almost impossible to count the number of priests, since Holland had long since become the asylum to which the ministers of God turned when driven from their own countries. The outpouring of people was tremendous. After that there was a celebration in the Stadion, where most of the extra liturgical ceremonies of the Congress were to take place. Mgr. Heylen astounded the people by addressing them in Dutch—proving himself a contemporary Mezzofanti—able to address each Congress in the language of the country in which it was held. He pointed out that after the upheaval of war it was but meet that the lovers of peace should come to a land which through its uprightness had succeeded, like the Church, in maintaining strict neutrality during the days of conflict. Since innocent victims as a rule must vicariously atone for the crimes of sinners, it was but proper that, as the question of atonement was to be considered at this Congress, the Congress itself should have come to a land which had suffered bitterly for its determination to remain off “the dancing field of Mars.” These and many other things he said with a straightforwardness which made a distinct impression upon a people naturally blunt and to-the-point. After several speeches by leading orators of Holland the Cardinal Legate himself addressed the people on the Blessed Sacrament and the honor with which It should be surrounded. He based his every statement upon the authentic teaching of St. Thomas, quoting at the psychological moment from his Latin hymns. After that Mgr. Akle offered to this Congress, in French, the greetings of the Oriental Churches. A letter was read from Mgr. Angelo Bartolomasi, who had played such an important role two years before at the Congress of Rome, offering the greetings of the Latin countries. That night nocturnal adoration was observed in all the religious houses of Amsterdam.

The next morning Masses began early in all the churches and the Blessed Sacrament was exposed until nine-thirty. This was observed every day during the Congress. At noon there was adoration of the Blessed Sacrament by the children in all the churches. This also was observed during the Congress. Pontifical Mass was celebrated in various churches each morning for the delegates of the different countries. General Assemblies were held each evening in the Stadion. On Saturday morning Mgr. A. J. Callier, Bishop of Harlem, said Mass there and distributed Communion to more than ten thousand children. An improvised altar had been erected in the center of the arena, surrounded by balustrades, constructed in the form of a huge square, along which the children knelt as they received their Lord. It was an impressive sight to look upon since the little ones had been drilled in real Dutch fashion. All the girls were in white, whilst the boys wore white ribbons around their arms. The tiers of seats were filled with thousands of grown-ups who must have lived over in their minds the ineffable sweetnesses of their First Communion day.

On Thursday, Friday and Saturday there were sessions for the Dutch, Belgian, French, German and Austrian, American, Italian, Spanish, English and Oriental sections. In all these sections solid papers were read and discussed in real academic fashion. The outstanding points of each paper were presented in Dutch by the presiding chairman. The discussions themselves were carried on in the respective languages. It would be too long and tedious even to mention the many papers presented at these various sectional meetings. These can be read *in toto* in the substantial and elaborate Report of the Congress. In accordance with the wish of Pope Pius XI, the subject of atonement was never left out of sight. Not only were all phases of the redemptive work of Christ explained with learning and unction but the application of these merits to the souls of individuals,

as also to society, was discussed from every possible angle. The general character of most of the addresses and papers at this Congress was theological and expository. This was probably intended since the Congress, being held in a Protestant country, could not but be a subject of interest to those who looked upon Catholic teaching in their own way. The frankly theological ethos of the literary labors of this Congress produced a powerful impression upon the minds of those who were pulled this way and that by varying teachings about the fundamentals of religion. The unity of teaching in the various sections must have convinced the Protestant population of Holland of the unity of Catholic belief. The secular press of the country did not fail to notice it. More than one Protestant organ bewailed the fact that in their own sects there was much division of belief, whereas amongst the Catholics there was an adamant uniformity, which, however, did not forbid original research nor preclude original methods of approaching and treating the various subjects.

The American section, in the Bellevue Hotel, was opened with prayer by Rt. Rev. Cornelius Van de Ven, Bishop of Alexandria, Mississippi, and was presided over by the Bishop elect of Oklahoma, Mgr. Francis C. Kelly. The first paper, on "The Holy Eucharist and Laymen in America," was delivered by Hon. Martin Manton, Justice of the United States Circuit Court of Appeals, Second District, New York City. The address was an eloquent one, closely reasoned out, bristling with fine tributes to the Faith and the spirit of sacrifice of American Catholics.

Father William Francis O'Ryan, of Denver, Colorado, spoke briefly on the practical side of adoration, whilst Father John MacMillan, of the Diocese of Charlottetown, Can., depicted glowingly the love of the Catholic people for the Holy Sacrifice of the Mass. Mgr. Kelly in his inimitable way gave an account of perpetual adoration as it is carried

on in the splendid church of St. Jean Baptist, New York City, in charge of the children of Blessed Eymard. How entirely the idea of adoration had caught the American mind, he said, might be gathered from the fact that only a short time before the Anglicans in an official meeting had passed a resolution in favor of promoting devotion to the Eucharist in their own body. That the Holy Name Society and the Laymen's Retreat movement might be used as a means of increasing devotion to the Blessed Sacrament was the contention of Father F. A. Van Nestelroy, of Kimberly, Wisconsin. Mgr. F. A. Purcell, rector of Quigley Seminary, Chicago, offered a few practical remarks which probably had never been suggested at any Eucharistic Congress.

At the session on Friday Mgr. Purcell also read a paper on the best means of reviving the spiritual ideals of a parish by means of Frequent Communion. The primary object of the Church is the salvation of souls, and such should be the first duty of parish priests. It belonged to the pastor to see to it that Catholic schools be built where children could imbibe the Catholic spirit. Only too often, however, the priest fell a prey to the temptation to accentuate the temporal aspect to the detriment of the spiritual. This danger was all the more imminent in America, where the air was filled with indifference and materialism. The remedy was to bring the material closer to the spiritual. And the spiritual revival could be effected best by frequent Communion. As soon as the spiritual idea takes hold of the people, the temporal takes care of itself. Fruits are garnered in the confessional, not in the pulpit. Bishop Tihen of Denver paid high tribute to the courage of the eminent educator who was not afraid to express his convictions so freely. He insisted upon fortifying the laymen by contact with the spiritual in order to make him a fearless

warrior against the secret societies which were just then causing much disturbance in America.

The three outstanding papers in the English section were one on "Melchisedech" by Dr. P. H. Arendzen, in which a picture of the ideal priest was painted; a substantial one on "Preparation of Children for their First Communion" by Rev. Edward J. Mahony and the profound paper on "The Cultivation of the Sacrificial Attitude of Mind" by Rev. E. Myers.

On the closing day of the Congress the Papal Legate offered Mass in the Stadion, at which all the prelates and priests were present. This was a *Missa recitata*, or a Mass in which the people themselves participated to the extent of answering the prayers of the *Introit*, reciting the *Gloria* and *Credo* with the celebrant, answering the prayers during the course of the Sacred Action and giving one another the greetings of peace after Communion. The major part of the burden of this touching service fell upon the three thousand boys of Amsterdam who had been trained under the direction of Father Dalmatius von Gesst, O.P. At the Congress of Rome, two years before, Pope Pius XI had permitted the faithful to participate in the Mass which he offered up in St. Peter's. It was the realization of the hope of Pope Pius X who said "that the people should not merely be present at Mass, but should participate in it."

The closing celebration followed on Sunday afternoon at half-past three in the Stadion, when a procession of the Blessed Sacrament took place in the arena. The tiers of seats were crowded with an immense throng. It was found necessary to limit the number of those who could actively march with the Master. After the delegates and representatives of the various organizations, came members of the different religious orders, the secular clergy, the prelates, bishops and archbishops. The Blessed Sacrament was carried by the Legate, surrounded by Knights of Malta in

uniform. After the Sacred Host came the Cardinals and members of the Dutch Chambers. After Benediction the *Te Deum* was sung lustily by the people. Then the Blessed Sacrament was removed, and the Cardinal Legate, speaking through a megaphone, gave vent to the enthusiasm which this Congress had stirred up in his own heart. He declared that its blessed effects would not be confined to Holland alone, but would extend to the furthestmost corners of the world for the salvation of the nations.

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EPILOGUE

AMERICA ON MOUNT TABOR

There are thousands of Catholics in these United States who, on reading the reports of the twenty-six International Eucharistic Congresses held in various Old World cities, have longed for the day when the Good Master would leave His tent on the altar to make high carnival in the sunlight and amidst the flowers with His American children. Once their hopes came near being realized—at Montreal in 1910—when from the royal mountain which gives its name to the city nestling at its feet Christ the King blessed His own. And the myriads who knelt there in deepest adoration whilst their hearts were soaring upward and ever upward have heard the benedictions of that ineffable hour resounding in their souls ever since. Many, perhaps, have even put into prayerful words their eager wishes for a Eucharistic carnival on our own soil.

For America belongs to the Eucharist. Columbus took good care to impress upon the records of history the fact of its primal consecration to Jesus Hostia. For did he not take the first gold from the rich heart of this continent to make a fit covering for the House of the Lord? And since Jesus never disowned Mary's roof, could he have done better than offer it for the embellishment of Mary's major church? And since Christ, in the words of Dante, became Roman, whither carry it, if not to the Eternal City where He sits enthroned who reigns without beginning or end?

Our first missionaries preached the Eucharist because they preached Jesus. In the virgin forests they offered up the Sacred Mysteries whilst the timid Redskins looked on

in speechless wonder at an act which they did not understand, but the significance of which they dimly sensed from the dignity and recollection of the pale-faced Black-robe and the heavenly light that stole into his eyes. In the land of the Padres there is a reminder of the thrill that shot through the Indian's heart at the first Mass in the name of the fair city of Sacramento. Fittingly, too, settlers who came later had the good taste to retain the same name for a fertile valley, mayhap because it somehow suggests the streams of graces and blessings that rushed down upon this land like a spring freshet from the eternal hills of heaven. In the East, where men's memories are shorter and their willingness to cut away from the past more eager, they have given the name of Champlain, a great discoverer, to a beautiful body of water that once was known as the Lake of the Blessed Sacrament. But its depth and freshness still suggest the "waters springing up into life everlasting" at the altar; its blue waves still make men reminiscent of the heaven which Jesus transfers, as far as it can be done, to our churches where He dwells as really as He does beyond the azure empyrean.

However our modern age may try to efface the Eucharistic memories clinging to our older historical sites, it can never succeed completely. For there are, thank God, in every city and hamlet of the land enough Catholics who feel lost and forlorn without their church; there are enough Catholics who long for a home whither they can repair "for rest to their souls"; there are enough Catholics who wish to regale their souls at the bounteous banquet table of the Lord. Indeed, the sign of Bethlehem—the House of Bread—is written across the land for every man to read, so that, reading, he may hasten to the Christ "who dwelleth amongst us."

America like every young land is hungry for joy. Its religion must be joyous. Therefore its religion makes

ample place for those celebrations and festivities which dissipate the gloom and sadness inseparable from human things. Therefore, American Catholics have never forgiven those who would make them keep their religion indoors. Like children, Americans love the sunlight—and the light that falls upon them through windows, even stained-glass windows, has lost something of its warmth and soul-healing power. If we have gone mad about sleeping with open windows, then who can blame us if we wish to open the windows of our souls? Indeed, we have kept them wide open these many years, and have been rewarded with the song that broke forth in the dead of night at Bethlehem. Surely our hearts are glad over “the good tidings” of the Eucharistic birth each morning on our altars.

But now American Catholics want to shout with joy, at least for one blessed week, before the King whose titles to universal public acclaim were restated for the benefit of a forgetful world by Pope Pius XI last December. Just because Jesus ordinarily comes without ostentation, we desire to give Him a more splendid welcome than ever conquering hero received from a grateful people. Just because Jesus lays aside in the Eucharist the glory that is His by right divine, we would surround Him with the tokens of our appreciation and love, lest, perchance, our unbelieving neighbors conclude that there is some discrepancy between our professions and protestations of belief and our conduct and our practice.

Jesus has blessed America abundantly. We do not even know the extent of His bounty as far as this land is concerned. We have expended fabulous sums to satisfy our wants and to minister to our comfort. We have amazed the world with our resourcefulness and ingenuity. We have learned the art of alchemy. Well, then, we crave the Eucharistic Master that in

all the rush of amassing wealth, rearing palaces, building factories, eliminating discomforts, we have not forgotten Him who complains not of being housed in a shanty, nor grows proud in a cathedral, nor disdains the cast-off or second-hand things we give Him for His service. For one glorious week we would forget our thirst for gold in the ardors of a holy love; our industrialism for the blessed peace of His presence; our materialism for the spiritual things which will almost become tangible in His nearness. We have overfed ourselves on the delicacies which this land produces in such abundance and have become spiritually dyspeptic. We must go back to the divinely simple fare of Bread—the Bread that came down from heaven.

And so the twenty-eighth International Eucharistic Congress fits in admirably with our wishes and needs. It will give us Jesus in an eminently personal way, because we can never forget that He allowed us to show Him to our unbelieving fellows as our very own. It will give us a towering pride in our Leader, because men have hastened from all corners of the world to pay Him homage. It will create an insatiable soul-hunger in us, because the thousands who traversed lands and sea did it "in the strength of this Bread." It will give those of us who have jazzed and tangoed these many years a chance to dance for sheer delight, like David, before the Lord. It will lead us to clear fresh waters which have not been polluted by factory smoke nor poisoned by social corruption. It will make us feel the pulsations of our soul which we have tried to smother under the robes of capricious fashion. It will flash on an unfailing light "amid the encircling gloom," so that we can see the way leading in the heavenly direction. It will make singing to burst forth in our souls and bring a new light to our eyes. It will be a Eucharistic transfiguration in America after the long years of Eucharistic obscurity, and with Peter we shall all cry out:

"Lord it is good for us to be here with Thee, the Son of the Living God, hidden behind the sacramental veils lest we be affrighted by Thy glory and splendor!"

The Chicago Congress will be no local event. It will not even be a national event. For four ineffable days the center of the world will be the Wonder City of the West—never before and never again so much the Wonder City as when Jesus Christ "passeth by."

No wonder, then, that Chicago, preëminently the theatre of large gatherings, puts on gala attire. Flags will be there, for Christ is a King; arches will be there, for Christ is a Victor; flowers will be there, for Christ is a Lamb who "feeds amongst the lilies"; music will be there, for Christ is the source of joy; innocent laughter will be there, for Christ is the sworn enemy of the devil who cannot laugh; heaven will be there, for Jesus, really, truly, substantially, as He is at the right hand of the Father, will be in Chicago, surrounded by the people who love Him, the priests who serve Him, the unbelievers who know Him not and hence miss not the happiness of His nearness.

In this democratic land Christ will do the most democratic thing—walk in procession with His own. Strange, that America never thought of such a carnival before this day! Perhaps as we grow older we will "dream dreams"—other sweet dreams about other triumphs of the Eucharistic Jesus, who always wakes for our sakes.

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